Camp Recreations and Pageants

Mari Ruef Hofer

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CAMP RECREATIONS AND PAGEANTS

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MARI RUEF HOFER

AUTHOR OF RECREATION BOOKS FOR SCHOOLS, CAMPS AND PLAYGROUNDS

The Organized Summer Camp is the most important step in education which America has given the world.—*Charles W. Eliot.*

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INTRODUCTION

Recreation

Camps and camping have become a regular and important part of vacationing in America. What shall be the continuing character of Camp Recreation? How much shall be *hurrah*, *eats*, and *entertainment?* How much work and play depends upon a well-unified program which provides for the effervescence of youth as well as for more serious moments?

Education

To educate for leisure is one of our important duties to youth which should come prominently into camping considerations. A few of these might be stated as being:

1. Superior health gained by outdoor activities, keenness of senses, alertness of faculties, attack, and initiative are invaluable in our modern congested living.

2. Being a good sport—learning to stand up under first-hand hardships and difficulties—contributes much to the making of a man out of a boy in camp.

3. The Y M C A and Boy Scouts have added *social contact* to the triangle of *spirit*, *mind*, and *body*. The good fellowship of a camp offers a free field for a study of boyology and boy needs.

4. The addition of craftsmanship to the camp program assures us that we are not allowing civilization to kill the *skill of the hand.*

5. Character is always in the building (*right* or *wrong*) under any environment. Home, parents, and camp may work together for good citizenship.

Americanization

The great need of the hour is to grow healthy, patriotic, enthusiastic, well-informed citizens. Americanization should be a basic note in the program. This can be done in no better way than by introducing plays and pageants of American history and civics in their native environment.

Obedience to Law

Especially can a well-conducted camp help inculcate law and the respect for law. In this small municipality the boy sees put into daily practice obedience to law for the good of the whole; his resourcefulness, loyalty, tolerance, generosity, desire to serve, and leadership are all made operative for his fellows. "Obedience is the first step to success." Judge Cavenaugh, Chicago.

Boy and Man

Most of the big men of the world can be traced back to hard working boys and country life. The city boy needs the out-of-doors work which the right kind of camp can supply him until he can venture on his own. The boy who breaks down under the hard drive of high school needs the laying on of brawn and muscle to present a 100% body for his college entrance. The business man today "carries on" because of the trained resistance of his youth. More and more camp is getting to be a testing station, as well as another way of having a good time.

Scope of Book

The intention of this book is not to supply plans and outlines to cover the whole field of camping, but directly to encourage the promotion of patriotism, loyalty, and citizenship on the basis of such ideals and principles as have developed in American history.

M. R. H.

CAMP RECREATIONS AND PAGEANTS

CAMPISMS

Nature sings an eternal song; why not join in the chorus?

We may lead a boy to Nature but the trick is to make him drink.

Compliment a live boy by appealing to what he knows.

Don't play policeman when you can be boss of the works.

Too much faked fun leads to insincerity and trifling.

Camp should carve a few fresh runways into any boy's mind.

Don't be afraid to appeal to a boy's larger intelligence; he has it.

Don't bring along so much city that it hides the country.

Supplement Nature with books. Then make books of Nature.

Nature makes no provision for you not to use your common sense.

If you will plunge in, be sure you are able to swim out.

Learn what you can and should do; then what you can't and shouldn't do.

Don't take every stone bruise to the doctor. Try first-aid grin-and-bear-it.

A boy should contribute something to camp besides yells and casualties.

Don't be afraid to make a religious appeal, but be sure it is big enough.

Bible characters are *just men* working out their particular problems.

Ethics are ideals of behavior of which everyone should make a collection.

Laws make themselves when people try to live justly and peaceably together.

Truth is that thing which stands up under a knockdown argument.

A thoroughly good time is not incompatible with learning something worth while.

PART I

WHY GO CAMPING?

The Forest bowed his solemn crest,
And open flung his sylvan doors;
Meek Rivers led the appointed Guest
To clasp the wide embracing shores.

Julia Ward Howe.

CAMP WORK AND PLAY

School for Youth

The summer camp is becoming a far-reaching school for youth. A trained camp leader can make it the trying-out place for much original power. Here the boy gets the chance to test in the school of life some of the facts he has learned from books.

Kinship with Life

The summer camp brings the boy into a new sense of kinship with his fellows as well as with Nature. A boy's first camping trip should mean a change of base, both for ideals and supplies. Nature is now his storehouse, his market place, his library, his movie. The Nature talks and hikes of the camp open new roads of discovery and self-help, warranted to break down any city cramp.

Pioneer Customs

The country also stands for a considerable mass of American lore, custom, manner, activities, which the boy can learn nowhere so well as in camp. Acquaint him with all the habits, customs, folk ways, and American first principles that you can, while camping. Let him come back to town with a new under-

standing of his country and what past generations have accomplished. Make the city boy feel that the country boy has rather the best of the bargain.

First-hand Americanism

In all these years Uncle Sam has steadily refused to become a highbrow. He expects us to carry on with the sturdy common sense for which the American people are noted. In order to do this the growing citizen must keep his mind open to what is going on around him. The horizon of the city is bounded by the country. The best men in our history were country boys. Our constitution was written and signed mostly by country-bred men. City and country must exchange experiences.

Camp Schools

The largest and best-equipped camps now offer regular classes, where students may either catch up or push ahead. These courses are standardized and accredited, and range from junior through senior high, college, commerce, and special courses. Y camp students number into the hundreds, combining a few study hours daily with camp life. This experiment will undoubtedly lead to taking science courses in their natural environment. Such groups should be valuable in helping organize camp entertainments and pageants.

Wild-life School

A camp is a first-hand wild-life school, where a boy may follow up any interest he has in Nature study, from fossil remains of a mammoth to spearing a bug. Less formal work and more observation of the animal in his natural *habitat*, more life saving and less destroying, is the tendency. First aid, life saving, resuscitation, watercraft, woodcraft, whittling courses fill happy and profitable hours. How many boys can make even a whistle or a commendable bow and arrow, from start to finish; select, cut, ornament, and initial a fine cane for the dad who so cheerfully hands out the "iron men" for his pleasure; make a bird house for sister or fix mother a pine-needle basket?

Sea and Mountain

Seashore and mountain camping require special outfitting and organization and directors trained in this kind of outing. Unless there is an established camp, with provision for water and other necessaries, such camping should be undertaken only by older, experienced groups, accompanied by a competent guide. To this class belong the North Woods and Maine Woods roughing-it trips. Appalachian and Great Smoky camps are being developed and with good guides undertaken in safety. The same with coast, mountain, and desert trips.

Contact with Nature

This is no longer easily to be found except as we deliberately seek it. The beauty of stream, vale, and hill reacts wholesomely without a program. The mystery of mountain mist and song of birds should charm and interest us. But the solemnity, silences, secrecies, and reserves of Nature appal the uninitiated. Camping is a reintroduction to Nature to most of us. A boy who has once made the acquaintance of Nature and entered into a compact with her has gained a lifelong counselor, friend, and entertainer. Such a boy has taken out a permanent happiness insurance policy, and owes his good times to no one but himself and his own energy.

Camp Sites

Natural beauty, as well as utility, should have consideration in selecting a site. Too barren a situation invites indifference and homesickness. Nature study demands waterside and shore, a bit of swamp not too far away, rocky hillside, grassy slope, woods, and interesting haunts, accessible enough to get fun and study near at hand. This makes longer trips and hikes all the more attractive by contrast. "Camping Out Manual" and other books give full advice on healthful sites and camp hygiene. Under instruction boy campers can themselves be made responsible for clean streams, elimination of mosquitoes and green pools, and poisonous and undesirable plants. Many projects suggest themselves: shady path cleared, trail blazed, mudhole trans-

formed into a plant aquarium. A camp is made permanent and popular by yearly beautifying by its members.

Camping and Forestry

The boy of today will fall natural heir to the immense areas which are being won for him by the conservationist. Thousands of acres of Nature's beauty spots, woodland, river bottoms and heights, otherwise useless, are being acquired for the recreation grounds of the future. Besides our great National Parks, Yosemite, Big Trees, Yellowstone, Grand Canyon and other scenic marvels, each state will have its own forest reserves and play places. It is well to get acquainted with this movement while camping. Conservation needs every boy for a friend, to help conserve and restore our fast-disappearing native vegetable, animal, and water life. We must not walk as strangers and destroyers through our own world. (See page 85.)

Nature Study

A natural relationship exists between camping and Nature study. There is nothing in books to compare with knowing a living tree. Even a week in camp will start a speaking acquaintance with its growing trees and shrubs. The boys of Lake Geneva Camp, Ill., have familiarized themselves with hundreds of native trees and shrubs of the vicinity, and have named and tagged them. Their Nature study has consisted of an investigation of the shores of the lake, its varieties of fish, molluscs, and water plants of the region. They know by name all the native birds and animals, their songs, cries, and habits—all this besides not missing a beat of the excellent water sports which the lake provides. The boy of today has as good a chance for original exploration as did the Spaniard of old.

Coast Recreation

The Pacific coast has become a U. S. A. playground by reason of climate, thousand-mile bathing beaches, picturesque cliffs, mountain resorts, inland lakes, forest reserves of primeval pines and redwoods, sheer canyons, and waterfalls. Its play possi-

bilities are planned for both beauty and comfort. California picnic grounds are marvels of convenience furnished with stone stoves, broilers, ranges, tables, waste baskets, barbecue pits, coffee pots, and weenie sticks. Community camps are outfitted for housekeeping and kept in order by caretakers. Natural beauty is conserved in stadiums, Greek theaters. Roads wind down side hill, or follow pepper-fringed country lanes. Public parks are equipped from a sand box to a pipe organ with a player to play it. The Del Prado, the Greek Theater of San Francisco, Pasadena Rose Bowl, Hollywood Bowl, accommodate thousands of symphony lovers. The Sacramento Municipal Camp of forty acres and thirty cabins accommodates week-end family parties. Camping of all types is developed.

WORLD BROTHERHOOD

Social Exchange

A distinct gain since the World War is the social interchange between peoples formerly racially estranged, if not at national enmity with one another. Young people who formerly "passed by on the other side" now meet and play together. The New Youth the world over refuses longer not to know its fellows. Boys' clubs, Y M C A, and other organizations are making neutral ground for the creation of international goodwill. The United States, with its far-reaching friendships and fairmindedness, inspires confidence and courage. The open door is athletics, sports, and games. The rancors of race are entirely *batted out* in a friendly game of ball and the good-natured rivalries of the athletic meet. Individual fears and group anxieties are lost in the team game. Foreign workers will tell you that young people who never smiled before break into a broad grin during these pleasant pastimes.

Pan America

It is said that the opening of the Panama Canal changed the map of the world, of markets, and of the business interests of our country. The boys of today study Spanish, for many of them will find their future in South America. The proposed ocean route by way of the St. Lawrence and the Great Lakes will

bring an international market to the Middle West. Milwaukee and Chicago will become world ports. The Sioux Indian, after a day's railroad journey from the Black Hills, may embark on an International liner, and within a week exchange greetings with Timbuctoo or the Orient. By connecting the great ocean roadways true interracial as well as international exchange will be established. People can then stay at home and receive the world. All will have the chance to learn from each other and adopt the best.

The Far East

The greatest stirring of national life is to be felt among the millions of China. Here as everywhere the world is confronting an aroused and ambitious people, who desire social and political reconstruction. The Y M C A and other organizations are substituting military and social repression with good fellowship and spontaneous play. Many centers with gymnasiums and camps are springing up in Roumania, Bulgaria, Greece, Turkey, Japan, Korea, China, Manchuria, India, and the Philippine Islands. The youth of these countries are playing with a purpose, for better physical and moral health, and for social interchange with all youth. Rome, Turin, Salonika, Constantinople, Paris, London, Geneva, Calcutta, Secunderabad, and Madras invite you to local and national games.

Books to Read

"Primer of Forestry," Gifford Pinchot, U. S. Dept. of Agriculture.

"The Elements of Forestry," Moon and Brown, John Wiley and Sons, Inc.

"The Story of a Thousand Year Pine," Enos Mills, Houghton Mifflin Company.

"The Two Oldest Trees, One Dead and One Living," Rufus J. Brisco.

"Tree Guide," J. E. Rogers, Pocket Nature Library, Doubleday, Page & Company.

DAYTIME ACTIVITIES

FIND-YOUR-OWN-EATS MOVEMENT

Extended Menus

Recent war research taught us much about food values and extended our menus. It also taught us to take a hand in winning food. Boys will be astonished to find how many good things do not grow in tin cans—wild fruit, succulent plants, and fresh-water products to be had for the gathering. Get up a find-your-own-eats dinner once a week. Boost thrift, not H. C. of L.

Camp-fire Feeds

Bean bakes, clam bakes, egg bakes, chicken bakes; potato, squash, apple, corn roast, turtle stew, crab snacks, camp-fire hash, original chows, and slumgullion or mulligans may be prepared by boys. Give a prize for the best combination. A boy should be able to prepare an impromptu lunch or dinner as well as any chef.

Wild-fruit Parties

Wild gooseberries, blackberries, currants, cherries, grapes, plums, and crab apples stewed with sugar make fine sauce, pie, shortcake, roly-poly, jelly frappé, for reward. The camp cook isn't a crab if you send him a delegation to help bake camp pie. Elderberry cake is good; wash fruit, sugar, and stir in like raisins. Any cottage- or hasty-pudding recipe will furnish the right kind of dough.

Edible Plants

Greens and bacon, with baked potatoes on the side, is an old-time American dish. Dandelion, wild mustard, sorrel, water-cress, sour-dock, milkweed greens, besides the usual spinach-turnip-radish and beet-top variety, are Nature health foods to be had for the picking. Introduce your system to new forms of vitamins, salts, irons, sulphurs, urged by food reformers.

Seeds, Grains, Nuts

Sunflower seeds are sweet eating. Don't leave the farm without a chew of wheat gum. It is too early for ripe nuts, but nuts in the milk are sweeter, especially hazel nuts, and are easily gathered and cracked. Pass red haws and hazel nuts for your next party. Hold a sweet-acorn instead of a marshmallow roast. Don't *allow* your mother to send you a box of angel food or fudge to camp. Make your own sweets.

Camp Hunting

Along with makebelieve paper and cross-country hunts, woodchuck, gopher, 'coon, rabbit, squirrel, or even a fox hunt will be lively experiences. Consult game laws. Find out what pests the farmers want to get rid of. A squirrel or rabbit broil, speared on sharp sticks over hot coals, is delicious. The flight of bees often leads to honey, if you act with discrimination.

Hunters' Roast

Large or small birds are delicious baked in their feathers. Open, draw, sprinkle with salt, cover with wet clay, and bury in hot coals. Roast from 20 to 45 minutes, according to size. Fish in their scales require longer time. When done, the feathers and scales come off with the clay. Serve on paper plates and newspapers or hunters' china (fresh chips). Skilful handling and neatness are required to keep camp food appetizing.

Hunters' Bread

Corn dodgers may be prepared alongside by scalding cornmeal (one cup to two boys), and baking in thin cakes on hot stones, or frying brown in a bit of bacon fat. Where meat is prepared as a stew, the starch or breadstuff, rice or other cereal, may be added to the stew proper, a cup of rice to a quart of stew (washed, parboiled for 10 minutes) and added when the meat is nearly done. Steam to a finish by wrapping pot in a newspaper (fireless cooker style) for a half hour. This makes the rice white and flaky.

Sweet-water Foods

Get acquainted with sweet-water products. Sunfish, stickleback, and rock bass make good fries; chubs and shiners with a few clams make excellent chowders. The same with bacon diced in milk gravy over boiled potatoes is a supper fit for the gods. Hold a bullhead or catfish roast; draw, wrap in leaves, and roast in their skins. You get pure white, sweet meat. Sweet-water eels, turtles, and crabs (tails and pinchers) make delicious soups.

Salt-water Foods

Salt-water food, like shore camping, is a story in itself. As a rule salt-water products cannot be secured except by the initiated. This kind of fun is usually taken vicariously, and the preparation of a shore dinner offers plenty of diversion without the labor of securing it. There is much interesting sand life if you know how to dig for it—clams, softshell crabs, and geoduck (a species of clam on the Pacific, which makes itself known by spouting like a small geyser) all make delicious eating.

Pemmican or Indian Pot

This dish is a cross between Scotch haggis or our modern pepper pot. The Indians ground dried meat, beans, corn, and vegetables together for winter use. Throw bits of fresh or cured meat into a pot with a handful of onions. Boil or leave overnight wrapped in fireless-cooker fashion, then add a can of beans or fresh corn, and season with salt and a little pepper to make a savory stew. Dip out of the pot with a tin cup and swallow from the same. This makes a good hiking course dinner. The vicissitudes of the road should inure palate and stomach as well as muscle.

Rock Roast

In neighborhoods where shale rock is found, or any large rock with a flat surface, an entire rock roast picnic dinner may be prepared. Build a live fire on the rock, heating it through thoroughly and sweep clean. Pile wet roasting ears on one side; potatoes and onions in their jackets nearer the center. Cover all

with husks or boards. Reserve a smooth extra hot place for steak, or fish and bacon broiling. Do not turn the steak but when sufficiently well done put in sandwich to save dish gravy. Season with salt, pepper, and butter.

DAILY SUPPLIES FOR FIFTY PEOPLE

Kind	*Pounds*
Beef for roasting	20
Beef for boiling	15
Beef for loaf	18
Beef for stew	13
Beef for hamburg	18
Beef for hash	10
Beef for steaks (round)	18
Corned beef	20
Dried beef	7
Bacon	9
Salmon (canned, tall No. 1)	11
Mutton and lamb for roasting	20
Mutton and lamb for chops	20
Fowl for roasting	25
Fowl for fricassee	20
String beans, 3 pecks	18
Beets, 1 peck	15
Cabbage	20
Carrots, 3 pecks	15
Onions, 3 pecks	15
Peas, 7 quarts (shelled)	

Kind	*Pounds*
Potatoes (white), ½ bushel	18
Potatoes (sweet)	20
Pumpkin	18
Squash	15
Spinach	18
Tomatoes (sliced)	11
Lima beans (dried)	7
Corn (No. 2 can), 9 cans	
Tomatoes (No. 3 can), 7 cans	
Oatmeal	5
Prunes	9
Rice	5
Sugar (granulated)	5
Coffee	1½
Tea, 20 ounces	
Salt	½
Milk (fresh), 25 quarts	
Milk (evaporated), 8 cans	
Bread, 13 loaves	
Cornmeal and flour (for muffins), each	4

CAMP FOODS AND HOW TO USE THEM

Potatoes: boiled, baked, roasted, fried, stewed, creamed; soup, salad, pancakes, and fritters.

Rice: breakfast food, vegetable, pudding, fritters, pancakes, soup.

Hominy, grits, hulled corn: breakfast food, pudding, vegetable, soup.

Noodles, vermicelli, macaroni: boiled, baked, fried, soup.

Canned milk: cocoa, soup, milk gravy, chowder, cream toast, pudding, ice cream, pudding sauce, soup.

Cornmeal: mush and milk, fried mush, corn bread, pone, dodgers, johnny cake.

Peas, beans, lentils: boiled, baked, soup, salad.

Onions: boiled, fried, soup, seasoning.

Carrots: vegetable, raw salad, stew with meat.

Turnips, beets: vegetable dinner with pork, greens, pickled.

Cabbage: slaw, boiled and creamed, corned beef and cabbage.
Squashes: baked, boiled, pies.
Tomatoes: stewed, baked, raw with sugar or as salad.
Spinach: plain boiled, with pork or bacon, cold as salad.
Fruit: raw fresh fruit, dried stewed fruit, canned fruit.
Eggs: poached, baked, fried, scrambled, hard and soft boiled.
Salads: of all kinds of fruits and vegetables, raw or boiled.
Meat hashes: combined with other vegetables besides potatoes.
Roughage: Dietitians are urging less concentrated food and more bulk; more cereals, vegetables and fruits, green, raw and cooked; less meat and sweets for growing organisms.

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"How to Know Wild Fruits," M. G. Peterson, The Macmillan Company.
"Companions Feathered, Furred and Scaled," G. H. Donald, John Lane.
"The Book of Good Hunting," Henry Newholt, Longmans Green and Company.

CAMP BUILDING PROJECTS

Natural Tendency

Building and constructing is as natural to a normal boy as it is to a beaver. The destructive tendency has been acquired through civilization. Besides assisting in camp outfitting and the making of his fire and pack outfit, a boy naturally wants to build a shelter.

Log Cabin

Building a log cabin, with bunks, fireplaces, benches, and tables may be the practical application of much formal school work and will be performed with great delight. Such a shelter is needed

for a den in bad weather, and, if well built, can be visited during the fall and winter and at other times, when the spirit of adventure calls, or used for a winter cache.

Rustic Theater

A rustic stage of semipermanence may be laid by leveling down some of a sloping side hill, pounding it firm, and finishing with a bed of gravel and sand. This can later be boarded, but a thick coat of sand with mats for acrobatics, or blankets or leaves for a play is sufficient. Temporary wings and approaches can be made of branches and shrubbery when a play is on.

Amphitheater

A side hill may be used for bleachers. By digging shallow terraces, a rude Greek theater may be shaped which will be capable of seating quite a sizable audience. Fairly permanent side-hill bleachers can be made by stamping sod on the seats, which will take root and be ready for next year. A raised stone or tree pulpit, for the use of narrator, speaker, or announcer can be built or cut at the side.

Pow-wow Ground

A simpler proposition is clearing out a pow-wow ground. Any hollow between two approximately steep sides can be leveled and cleared, leaving a flat space of not less than 20 feet wide, following the oblong of the sides. Here a camp fire can be built, and all sorts of ceremonies and initiations may be pulled off. This is especially suitable for younger boys' camps.

Cave House

With a little muscular encouragement, an incipient cave in a side hill can often be enlarged into a shelter of parts. The cave instincts of the half-grown boy get real satisfaction from such an exploit. Here pirate and adventure stories should break out into all kinds of dramatics. Such a project should be carefully supervised to prevent cave-ins.

Council Ring

This style of assembly place is most suitable to the flat, open type of camping site, especially for small numbers and short stay. This may be held around the flag staff in the center of the camp, but lacks the mystery of the sequestered glade which may be found just outside the grounds. The center of the ring should fall into a hollow for the camp fire. A raised stone or log seat should be placed at the head of the circle for leader. All bushes should be cleared out.

Council Rock

Considerable thrill might be gained from an Areopagus or Mars Hill, in imitation of the ancient meeting place of the Athenians, if a suitable flat, rocky height can be found in the neighborhood of the camp. Here public questions may be debated, cases of law brought before court, and ceremonies and initiations and more formal events of camp staged. Keep the place in character, with stone seats and table rock for speaker.

Tree House

A tree house has many uses besides its romantic appeal. A site with a lone tree should be selected for an observatory or "crow's nest," with a many-sided view. A tree with wide-spreading branches suitable for floor laying should be chosen. Ascend by a hand-over-hand stair of boards firmly spiked to the tree trunk. Build for safety. Your weather observatory may be here. It can be used for private conference, special meetings, and interviews, a sort of come-into-the-library-son place, where camp questions are settled.

Pioneer Tower

A unique tower may be built of fallen trees, cut into graded lengths of varying thicknesses, from 5 to 8 feet long. Begin with the longest and thickest, laying a triangle foundation, rail-fence fashion, around a straight tree trunk (oak, hickory, etc.), not too large in girth. Trim into umbrella top for shade. Notch the upper log slightly to fit the lower, leaving a foot extension to the upper left end of each log for "kitty stairs" to the top.

Brace the structure against the tree with nailed cross-poles. A tower from 10 to 12 feet high may be built; lay a platform across the top with firm rustic railing; make a square seat of four soap boxes nailed to tree. If constructed solidly, such a tower is a great addition to a permanent camp. This is a project for older boys.

Boys and Boats

The most fascinating part of camp is undoubtedly the water and boating. The growing boy has a racial tendency to get onto water by means of a raft or float of some kind. This hunger is not entirely met by a gasoline launch. Live boys should be encouraged to build a raft or a boat of some kind. The catamaran is used from the Panama to the Penobscot. There is always a fallen or lightning-riven tree to be found in the woods ready to be converted into a dug-out. Indians still burn them out in the good old-fashioned way. The log should be at least 2 feet or more through; trim, cut 10 to 15 feet long from the thick end of the tree, and start your excavating. Sometimes Nature has begun to rot the tree for you. A daily detachment of workers should be able to *dig* out a boat in a week, by firing the log at night. (See page of Light Craft.)

Camp Outfitting

Many lesser projects which increase camp comfort invite the attention of the boy; constructing a cache or refrigerator without ice by sinking a box into running water or the ground; building a dock of turf, stone, or logs; making boat landings; preparing a rock pit for an incinerator; cleaning out a swimming hole; building swimming raft and bridges; digging ditches, trenches; making arbors, hammocks, pole swing, pole look-out, stick ladder, rustic seat, mail box, wash basin, clothes rack, radio, wireless, photography, the thousand and one things which hammer, pincers, nails, string, wire, ingenuity, and hard work can accomplish.

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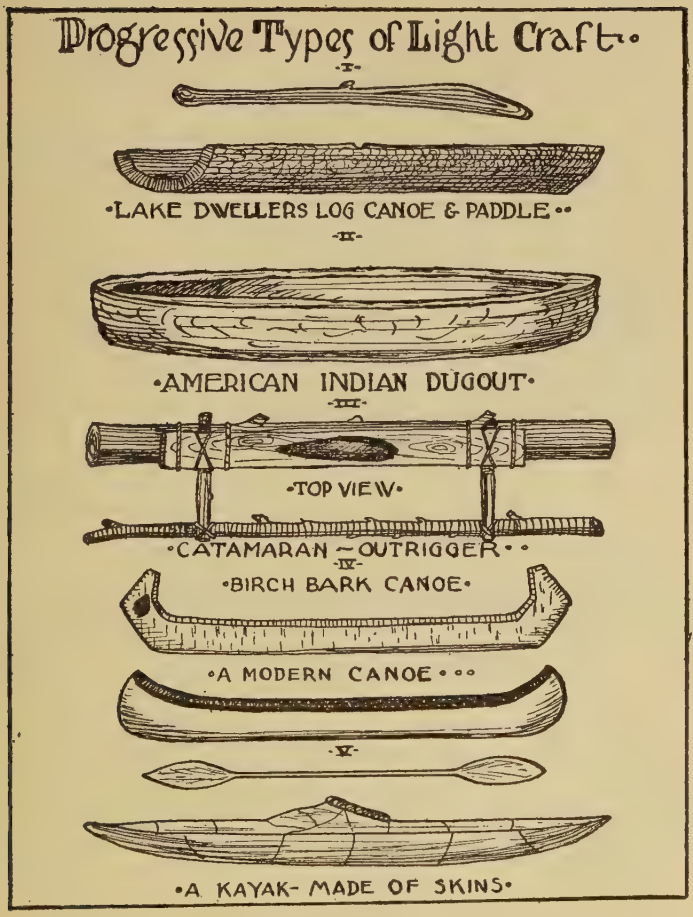
Progressive Types of Light Craft
I
LAKE DWELLERS LOG CANOE & PADDLE
II
AMERICAN INDIAN DUGOUT
III
TOP VIEW
CATAMARAN ~ OUTRIGGER
IV
BIRCH BARK CANOE
A MODERN CANOE
V
A KAYAK- MADE OF SKINS

"Country Life in America," Ernest Thompson Seton.
"Log Cabins and Cottages," William S. Wicks, Stewart Kidd.
"Handbook of Boy Scouts of America," American News Co.
"Boat Building and Boating," Dan C. Beard, Charles Scribner's Sons.
"Small Boat Building," H. W. Patterson, Outing Publishing Company.
"The Boys' Book of Model Boats," R. F. Yates, The Century Co.
"Trail Craft," C. P. Fordyce, Stewart-Kidd.
"Every Boy His Own Mechanic," E. E. Jones, Funk & Wagnalls.
"Bird Houses Boys Can Build," Albert F. Seaport, Peoria, Ill.
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"Agricultural Bulletins," U. S. Dept. of Agriculture.

CAMPS AND CAMP ROUTINE

Kinds of Camps

Camps vary in kind with location, groups, environment, and leaders. They range from the plain "roughing-it" type to the camp de luxe with all the "comforts of home" and many of the luxuries detrimental to a thoroughly good time.

Permanent Camps

Y M C A boys' clubs, scouts, settlements, churches, societies, and many other organizations have permanent grounds and buildings, a garden, cow, chickens, and an all-year caretaker. Such camps accommodate large numbers and must be conducted more or less formally, with a well-ordered program, cuisine, and chef.

Smaller Camps

Smaller groups require more strenuous personal supervision or well-organized self-government. Officers for the day must be

appointed and a program insisted on. In the small camps much more initiative on the part of the boy is required. Also ready and convincing leadership is necessary.

Week End Camps

Working boys who cannot "go camping" should form week-end groups. A good spot with water, shade, ballfield, will furnish a season's over-Sunday recreation. Romance and adventure are suggested by such titles as Roughrider, Robin Hood, Leather Stocking, Royal Nonesuch, Hook-and-sinker, Goodluck, Friendship. Here is a large field for boy-saving and brotherhood.

Camp Programs

A camp program should not creak in the hinges. It should not provide for every minute in the day. Making the hour the unit, or dividing the day into four periods—forenoon before and after breakfast activities, afternoon from two to five, and evening activities—still leaves a sense of freedom while covering the necessary control and discipline. These periods may be filled with lesser units. (See Day's Orders.)

Camp Units

Tent or table units solve the problem of cohesive groups which act together in work or play. Turn about in leadership contrasts boy values. The strong learn to obey as well as *ride* the weak. The timid gain power, and the brash get humble and obedient. A talk on the privilege and powers of a leader, group government, and group coöperation will be in place.

Clans and Gangs

Break them up at the start. Under the camp slogan of "good fellowship" boys from one town or class may be led to mix with others. Use established interests, clubs, classes, ages, likes and dislikes to break up cliques. Urge making new friends and acquaintances. Divert trouble makers into new channels. Arouse a new attitude and motive for action in the habitual "kicker."

Successful Camp

A successful summer camp depends upon making every event count in an original, attractive, profitable manner. There

is no place for the homesick and disgruntled boy in a thoroughly operative camp. Start the boy where he lives, his interest in food and environment; introduce enough of the customary to keep him happy, and then lead on to higher values.

Day's Orders

A large, formally disciplined camp is easier to run than a smaller go-as-you-please camp. But large or small, all camps should have some sort of day's orders. It is well to start the day all together. Day's orders differ for different camps. It is not necessary to account for every minute, and the larger units are more satisfactory.

Camp Bugling

The camp bugler has a cheerful task and should win merit for tone, rhythm, originality, and a merry heart. If his bugle "talks" and he plays fresh, encouraging ditties, he furnishes much of the goodwill and discipline of the camp. It is no small matter to get the boys up and put them to bed in the right mood. Sunday should offer a special program.

Camp Calls

1

I can't get 'em up,
I can't get 'em up,
I can't get 'em up in the morning.
The corporal's worse than the sergeant,
The sergeant's worse than the lieutenant,
And the captain's worst of all.

O where is the cook,
O where is the cook,
O where in the world is he?
Twenty years till dinner time,
Twenty years till dinner time,
So it seems to me.

This may be parodied to Harry Lauder's "It's nice to get up in the marnin', but it's nicer to lie in bed." The boys of a live camp should produce the parody to order.

2

Awake, awake, awake!
With glories newly born.
Awake, awake, awake!
Comes on the blushing morn.
Awake! Awake!

Turn out, turn out, turn out!
You've dreamed too long, I know.
Turn out, turn out, turn out!
The East is all aglow.
Turn out! Turn out!

Fall in, fall in, fall in!
Every man in his place.
Fall in, fall in, fall in!
Each with a cheerful face.
Fall in! Fall in!

Boy Morals

Mixed groups of boys often need a moral overhauling and readjustment. Camp is a very good place for formulating moral and social codes. Outspoken sentiments and public opinion are convincing. A code of honor well supplements a code of morals. The gentleman's code appeals strongly to a boy and saves his self-respect. Formulate one.

Self-government

Self-government is being tried out in camps and works well if there is strong camp government behind the venture. There is hardly time in short camp experience to initiate rulings which may take the joy out of life by introducing too many problems. The care of his share of camp work, duties, diversions, and tasks involved in a successful camping trip is about all a boy can stand. Self-government to this extent will make camp life smooth and enjoyable for all.

Patriotic Exercises

Formal camp patriotic exercises should be held some time during the week. They may consist of reciting a creed; a stirring bit from Lincoln; a part of the Constitution or some special sentiment from our patriotic literature; a lesson on the flag; a speaker on some vital subject, a song, and dispersal. This is also the time for general announcements pertaining to hikes, group work, lectures, and any necessary camp information.

Group Activities

Group duty is the great regulator of camp life, which lightens burdens, trains in team work, evokes leadership, gets projects

under way—moves mountains. One group of activities pertains to the daily work of the camp, dish washing, sweeping up, preparing food, setting table, etc.; another set to hikes, Nature study, explorations, bird, botany, and other rambles. The platoon system works well in the woods. Tackle a big job in unison and rhythmically, in the way the workmen dig sewers and lay tracks. Get it done.

Camp Bands

Camp bands may range anywhere from jew's-harps to saxophones. School orchestra remnants may be gathered into a group of leaders and filled out with mouth organs, combs, ukuleles, banjos, percussion instruments, from a ten-penny nail on a string or a triangle, to all sorts of drums. Wind instruments are rarer, but flutes, piccolos, and cornets can be found. Nothing is funnier than a mock orchestra with a dynamic leader, and a program of old-fashioned tunes. Be sure and wire the leader's coat tails, to stick out straight when he bows. He must also wear a choker and carry a large handkerchief in his pocket to flourish and wipe his perspiring brow. A very good tuba horn can be improvised with a large funnel and piece of garden hose, wound 'round the player.

Pictures and Movies

Aside from entertainment features, a lantern or other picture apparatus is an invaluable asset in camp, as a visual preparation for review of botany, geology, astronomy, and other subjects. The director should make an effort to provide himself with pictures of state history, Bible stories, etc. In preparing a pageant program, songs and a simple scenario may be familiarized by the whole camp, especially if the subject is historic. An Americanization pageant means considerable thought preparation, which may be gained in this popular way.

References

"Camping Out," Manual on Organized Camping, by Playground and Recreation Association of America, The Macmillan Company.

"Roughing it Smoothly" (advice and helps), E. Jessup, G. P. Putnam's Sons.

"Roughing it With the Boys," G. H. Hinckley, Association Press.

Employed Boys Brotherhood Manual. Association Press.

Bugling, Merit Badge Pamphlet, Boy Scouts of America, 200 Fifth Avenue, New York City.

Camp Library

Joaquin Miller said: "Do not insult nature by reading any other book but her own, in her presence." Often we need to reinforce our imagination, our knowledge, and our appreciation. After having imbibed the prescribed history facts in school and having graduated from the popular adventure story-book type of reading, for man-sized consumption a boy may attack such works as Schoolcraft and Catlin; or the account of the Lewis and Clark Expedition taken from their diaries; Washington Irving's "Astoria," or "Captain Bonneville," for Indian and fur trade tales; Parkman's "Oregon Trail," the experiences of Kit Carson and William Cody by reputable writers, for light reading. Roosevelt's "Winning of the West," and General Frémont's trip across the Rocky Mountains and the settlement of California will widen the boy's vision and his sense of the hardships undergone for our country's development.

Camp Poetry

No reform in literary taste may be undertaken in camp but some times an Emperor Augustus *auto da fe* (bonfire) is necessary to remove worthless reading matter. Since there is considerable relation between soft literature and soft behavior, this is sometimes necessary. Reading aloud or reciting in concert have become a lost art, with a consequent opportunity for "rubbing in" fine sentiments. Camping offers the right time and place for narrating the rugged deeds and achievements of our forbears, lest the boys of today forget that they are enjoying the fruits of their well doing. The fine sentiments and enthusiasms of camp story telling and reciting will bring a glow of warmth to the four narrow walls of winter and fill sordid city environment with healthful ruminations. Æsthet-

ics need to be cultivated deliberately as other habits. Singing as you walk through the woods has a peculiar uplift. The best way to enjoy fine words and sentiments is to say them out loud.

Poems for Camp

"Songs for Youth," Rudyard Kipling, Doubleday Page & Company.

"Blue Poetry Book," Andrew Lang, Longmans Green and Company.

"Boys' Book of Verse," H. D. Fish, Stokes and Company.

"When Men Were Boys," G. C. Baker, Association Press.

Camp Programs

The first requisite of a camp program is its adaptability to the numbers, environment, and needs of the group. Seasoned campers and older groups will need less surveillance than beginners. It must be understood by the most lax that the camp is not a police station, but a self-governing community which all assist in ruling for the good of all. A great variety of programs are given in "Camping Out." Rules of behavior are usually set by the camp director and should be followed as part of the camp code.

Daily Programs

A.M. 7:00–9:00

Reveille, out of bed, raising flag, wake-up dozen, morning dip, dressing, breakfast. (More dignified flag raising after breakfast.)

9:00–12:00

Making beds, camp duties, inspections, leaders' assembly, group activities—crafts, Nature, swimming practice, short trips, wash up, dinner, K. P. squads.

P.M. 1:00–3:00

Go to store and post office, loaf, read, fool around, put away specimens, try out experiments, finish up odd jobs, quiet work, sleep, hiking.

3:00–4:00

Play hour for games, stunts, special practice (groups and individuals), groups for athletic programs, try-outs under direction.

4:00–5:30

Grand time in the ol' swimmin' hole, water stunts—swimming, diving, boating, water games, first call to supper, tents, dress, clean up, flag lowering.

6:00–7:30

Supper, camp duties, games on the green, visiting, short walks, post letters, get kits ready for next day's outing, tramp, collect wood for camp fire, etc.

7:30–9:00

Around the camp fire, songs, day's experiences, stories, programs, entertainments, preparation of programs, pictures, ceremonies and initiation, bugle for bed, taps.

Sunday Program

A.M. 8:00–9:00

Reveille, bugle "Joy to the World," "Praise God," or other familiar hymn, awakening sleepers to a "Sunday in camp." Regular call, boys assemble for dip, tents, dress, breakfast, camp duties.

9:00–10:00

Bugle some patriotic air for assembly around flag. Talk on patriotism, song, signal for raising flag, instructions for day by leader, disperse to tents, prepare for inspection, squad duties, letter writing, trips, walks.

11:30–12:30

Chapel or visits to churches in neighborhood, or community service by leader and boys, singing, responsive reading, talk, return to camp.

P.M. 1:00–2:00

Sunday dinner, sing a grace standing, fall to. Sunday conversation, disband for squad duties and general diversion.

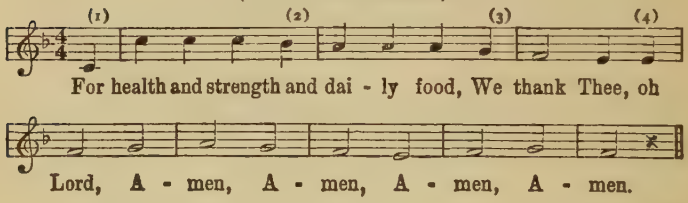
Freedom of program until all meet at 5:30 for flag lowering and supper. Hot Sunday afternoon, reading aloud, sleeping, visiting, etc.

7:00–9:00

Sunset vespers at camp meeting place, evening song services, presentation of awards, Bible tableaux or play, taps, tent song, lights out.

To Be Sung at Mess.

(Four Part Round)



NEIGHBORHOOD AND SPECIAL DAYS

Community Spirit

A deal of good community spirit may be encouraged by joining in neighborhood picnics and farmers meets of various kinds. No camping time should be complete without a visit to some well-conducted farm to inspect its mysteries and operations. Harvesting hay and grain, dairying, care of stock and poultry, the inspection of traction machines, picking and preparing fruit for market are economic lessons the city boy should see in operation and later hire out to do.

Community Dinners

Farm mothers will join in boy-feeds for a small sum. In turn let the boys get up a show-off program and give them a good time. Make friends with your neighborhood and it will want you back next year. Do your best for them. Encourage social exchange.

Old-home Day

All-American dinner, with games afterwards, such as mule, sack, wheelbarrow, and crab races, climbing greased pole, pole jump, and other stunts. Invite surrounding town and farm boy clubs to join in the fun. Do not prey on a neighborhood; contribute to it of your best. Don't forget a fat man's face.

Neighborhood Contests

Football, baseball, hockey, and other team games can compete. Have harvest-field competitions, corn husking, milking, turnip, bean, and other vegetable gathering. Good-natured rivalry makes fine friends. If camp life is to be vital, have less make-believe and more real sports, games, work, and fun. The boys get just as good a coat of tan and good muscle and better moral health and endurance by doing *real* things than from manufactured amusement. They will also gain respect and love for country life and duties, and see the true Americans of the United States.

Apple Day

Hold an apple festival on the birthday of Johnny Appleseed, the pioneer hero who planted this country with apple orchards, before fields were cultivated for corn and grain. If the camp is in an apple neighborhood, a very instructive and appreciative day may be given to man's best friend, the apple. Have an apple day, telling the story of Johnny Appleseed; poems recited and read; reminiscences given by old settlers and neighbors about old orchards or possible remains of pioneer plantings. An actual planting may take place, with a dinner and apple pie, duffle, and turnovers to crown the occasion. (See Johnny Appleseed program.)

Melon Day

The camp may be in a melon neighborhood. If not, it would be worth while getting a load from the market. Next to apples, melons have been the most practical and prolific fruit of our country. A melon party, because of the juicy nature of the fruit, is more enjoyable in old clothes, or it ought to be held just before swimming time. Tell some "Rastus" stories and

jokes, and sing a song in honor of the good old "water million." Serve in halves on latest-style newspaper napkins (also seed and rind containers when the feast is over).

Green-corn Day

In August, campers may very properly hold a green-corn festival, roasting and steaming the ears in the husks. A group may appropriately present Indian ceremonies and dances before the feast by which they pay their respects to the Spirit of corn and growth, something in this fashion:

1. Runners go out with invitations of corn tassels which are tossed to the crowd.
2. While corn is brought on in baskets for roasting, the fire is laid.
3. A group of eight Indian boys carrying tall stalks walk around the fire.
4. At a given signal they throw these into the flames, raising arms to the sky. See "Indian Themes," pp. 37, 38.
5. Corn is then placed in the coals and in the kettle to boil.
6. All then join hands and walk around in a circle, singing a song of thanks.

When the corn is ready, all are served with ears and salt and butter on a paper plate. If the guests are many, the bulk of the corn is prepared beforehand.

Timber Day

A timber and forest day could begin with a trip to the woods with a real forester; tent Nature Study exhibit; short Conservation pageant; evening illustrated lecture with slides, showing facts of our forest life. In the United States there are over 800 species of trees. We are the woodburners of the world. Each year fires 30,000 miles long and one mile wide eat up our forest wealth. We need over 470,000,000 acres of timber growth to supply our country. Etc.

Izaak Walton Day

A fishing trip; catch, clean, weigh fish and hold fish dinner if you have to buy the fish to do it. Give Izaak Walton program of

league information and ideals and fish stories. Close with impromptu dramatics: Jonah and the Whale, Land and Water Sharks, Fisherman's Luck. Games: Ocean, Wave, Fishnet, and other diversions.

Circus Day

Get up mock menagerie. Have street parade and kazoo band. Give performance in big tent, with clowns, art riding, tumbling, slack-wire walking, trapeze work, performing animals, cowboys' and girls' riding stunts. Have booths and barkers; sell circus lemonade. Have side show with snake charmer, bearded lady, giants, and pigmies. The ring master must not only be provided with a whip but a firm program to put over well. (See Amateur Circus.)

Water Carnival

As a finale to the summer aquatics have a program or water tournament of swimming, diving, boat races, bucking barrel, tub races, foot races across shallow streams, Pom Pom Pull Away, Walk the Plank, jousting, water polo, water basketball, and all kinds of water sports. Close with a torchlight canoe parade and singing on the water. Arranged in a passing pageant, this is most impressive.

Game Tournaments

Small camping circles are well adapted to tournaments of all kinds. Mock jousts, contests with marbles, mumblety-peg, knucklebones, tops, horseshoes, rings, diabolo, and other familiar games may be arranged for trial contests. Different groups may choose on what plays to enter, practice and decide on detail and rules, appoint umpire and judges and time for playing. These contests should not be made too difficult or exacting, but unite skill and sportsmanship. Awards should be conferred.

Wild West Show

Cowboy and Indian riding still remains the joy of the young boy's heart. Select your Bill Cody to train his riders; have Indian band attack wagon train or stagecoach; Buffalo Bill and his men come to the rescue with the mock horses of the

circus (covered frames with stuffed legs) and the impulse of your own shanks-ponies. You can show many stunts in bronco bucking, riding stunts, picking up handkerchief, etc. (For younger boys.)

Rodeo

A rodeo is the cowboy's yearly round-up, which shows off his trick riding and bronco busting. It belongs to the ranch and western range life and cannot be properly exhibited elsewhere. Also horses and cattle are necessary to its performance. With these it makes a lively show. Some genuine lariat stunts may be shown, spinning and throwing rope, roping a post or a living object.

References

"How to Put on an Amateur Circus," Hacker and Eames, T. S. Dennison Company.
"Amateur Circus," Emil Balch.
"88 Successful Play Activities," Playground and Recreation Association of America.
"Water Carnivals," Pamphlet. Playground Association.

MASS GAMES AND ACTIVITIES

Mass Play

For social and practical reasons, games into which an entire small camping group may be gathered, or such forms as will accommodate a large number of smaller units, are desirable and helpful. This means grounds large enough to operate on freely, outside the camp, if you do not want to endanger the plant. Dodging, hiding, and escaping games are better played in a woodland camp, or such camp environs as offer a chance for secrecy. A twilight hour of play should be provided for with a place and a program. It should not be too formal or too silly, but should abound in exhilarating fun. This is Nature's sportive hour for animal and man and is memorable in the folk play of the races.

Folk Play

An evening of spontaneous fun and original ideas may be had with the old singing games, especially good for younger or mixed groups. Many of these are in the follow-my-leader form and, with interspersed leaders, can accommodate any number of players. For Round and Round the Valley (village camp grounds), begin walking in a chain around the fire; second verse, In and Out the Windows (wigwams), lead faster in and out of tents and building. Follow me to London (limbo), may be a surprise trip through the brook, over a ditch, or any unexpected stunt. Jolly is the Miller, Farmer in the Dell, Looby Loo, and others treated in like manner are warranted to provoke fun and wear down any exuberant spirits into proper bed-time mood.

Folk Games

These games which form the minor sports are capable of many variations and furnish material for mass contests: tag games—plain, cross, ankle, ostrich (one foot), turtle, mount, salaam, hang, stone, wood—fox and geese, three deep (many forms). Line tag games may be made of pom pom pull away, prisoners' base, marching tag, maze tag, and others. Team races may be made of skin the snake, pass the log, obstacle races, leap frog (over and back), hopping race (catch left feet front and back), fall-in, (leader changing position), relay races, passing objects, over-the-top, tunnel, in-and-out, over-under are chain forms, with rival sides. Kangaroo (ball between knees), goat pushball (use head), mine-sweeping (six abreast jump, stick, bar, rope, etc.), monkey (hands on ankles), crab (backwards), Siamese twins (arms interlocked), wheelbarrow (two), chariot (four lock arms), ball relay, dribble, soccer, Rugby, combats (partners and lines), drag, push, pull, Indian and other hand-and-foot wrestles, sham battles, cane rush, creek dip (tug of war across creek or ditch)—these forms are too well known to describe.

Athletic Activities

For camps of older groups, especially interested in athletic training, the activities of the major games should supply many mass camp games. The elements of football, kicking, tackling, passing, dodging, carrying, holding, catching the ball suggest

combinations. Kick and catch: players stand in two lines, facing (teams of five, eight, or ten), according to size of camp and numbers. Players stand arm length apart, in goal lines from 30 to 50 feet apart to accommodate the kicking ability of players. These alternate kick-catch across the line, and when through, the team goes on to next team, the first starting with a fresh ball. A guard stands back of each team, to rescue the far balls. Good-natured rivalry is better than scoring and a competitive form may be suggested by leader or boys.

Recreative Sports

Jumping, vaulting, soccer, Yost speedball, ball and sticks may be shaped into recreative sports. Jumping and vaulting singly or in groups offer good fun as well as skill tests. Those in charge of the poles should be stationed prescribed distances apart and gage the ability of the approaching candidates by lowering and raising the bar. Tricks and deceptions of a moderate nature help along the fun, such as lowering the bar for the long-legged, ambitious performer and raising for the short, fat one. The old-fashioned obstacle race can make contestants jump over alternate dishpans of water and prearranged puddles or hurdles. Where water conditions are right, a progressive swimming test of all the different strokes may be arranged, entrance free for all or groups. The distance is marked off by pennants, and the leaders by stop watch and simultaneous yell set time for each feat. The one, two, three, four old cats of our youth should not be neglected. Pushball on land or water, good or bad weather (slipprier the better), is immense.

Humorous Contests

The long and the short of it, old and young, big and small boys changing parts and dress always create wholesome fun and hearty laughter. Match the midget team against the fathers on visiting day. A mighty game of baseball shows Dad off as a big man and a good sport. What greater thing can a father be to a son? A real live boys' camp does not need to stoop to sissy jokes. From large, happy, joyous living come large and wholesome reactions, which going camping should guarantee to the freedom-hungry city boy.

References

"Book of Athletics," Paul Withington, Lothrop, Lee and Shepard Company.
"Games, Athletics, Stunts, Mass Activities," G. O. Draper, Association Press.
"Athletic Training," Michael Murphy, Scribner & Sons.
"Games, Contests, and Relays," Seward C. Staley, A. S. Barnes & Co.

GAMES ON THE GREEN

Knight Game (Korean). Two boys hold the hands of a third between them, stretching the arms out stiffly. A fourth boy jumps on the back of the middle one, who tries to shake him off. If he succeeds, then the fourth boy must take his place.

Eating Fish's Tail (Chinese). This game is played something like our Fox and Geese. A long chain is formed by catching one another around the waist; then the leader twists about and tries to catch the tail, which deftly wiggles out of the way.

Crab Race (Japanese). This is played running backward on all fours, face up to the sky. The players start with heels on the line, heading to a goal, either a circle at the center, or a line. At a signal they start running and the fun is in the absolute loss of the sense of direction by this reversal of all movements.

Forcing City Gates (Chinese). Two lines face each other. A player from one side suddenly dashes against the other line, trying to break through. If he succeeds, he claims the two whose hands he has separated for his side. The fun of the game lies in the maneuvers and unexpected assaults.

Antelope Race (Hunting Story). Teams of boys, four to six in a row, catch each other by the waist or belt and at a given signal run a distance of from 30 to 50 yards, turning to the left and finishing intact. The team which finishes without a break or loss of one of its members and touches the line first receives the prize.

Barley Break (Scotch). Two boys (owners) link right arms (as many couples as you like) and dance around the field. Single intruders come on and taunt the "owners." The fun of the game

lies in the "owners" pulling in opposite directions to catch the "intruders." When caught, the "intruder" takes an "owner's" place. This may have been the well-known "Robber's Waltz" or "cutting in" of the modern dance.

Straddle the Pole (Burmese). This is a lively catching game in which the players straddle a pole not more than 10 feet long and 6 inches wide. The catcher stands at the end of the pole, dodging about, finally dashing down one side, when the players immediately hop over to the other side. The catcher must go around, and the players must face him, always keeping astride the pole.

Maze (American). This is a fun game for a large group and may be played with considerable skill. Form in columns facing forward, five to ten deep, in six or eight columns. Two players set out to chase each other up and down the lines. Just as the leader is about to be caught, the director blows a whistle, and the lines turn to the right, in place, which changes the Maze and the pursued is saved. Two sets of runners can play if they follow each other.

Centipede (Chinese). The players must be skilful and not break hands. From eight to twenty join hands forward and back by bending over to reach between legs of players left and right, forming a chain. Boys now begin to walk backward, the last one in the line lying down and the others walking over them till all are prone. The last one down rises and begins to pull the chain, until all are up on their feet, when the leader turns a somersault, and all follow suit, making a delightful scrambling close.

Camper's Kit (His Lordship's Wardrobe). This is an excellent game for around the camp fire. All are seated, and each one is named secretly by the leader after some utensil or article of the camping outfit. The leader then makes up a story in which he brings in the names, and each, as soon as his name is mentioned, gets up and turns about or performs some antic. He subsides until again called upon. A good leader can make it very funny.

Man Wheel (Chinese). Five boys—one large, one strong, two medium size, and two smaller boys, arrange themselves in a row.

The large, middle one extends his arms, resting them on the shoulders of the two on either side, clasping their necks. These two boys place their right arms over the center one and lock fingers back of his neck. Smaller boys hook fingers around neck of the two at the ends, who grasp the two small ones by the belt. Then the large boy at the center begins to turn slowly to the right, the others walking with him until, as he gains speed, he lifts the smaller boys off their feet so that they fly free in the air.

Flag Race (Patriotic). A squad of boys, each carrying a flag, runs to a goal (a board with small holes arranged in a line) in which the flags are to be planted. The one who first places his flag upright in the hole is the winner. Close the game with a flag march around the tents.

Hole Ball (Russian). Make rows of small holes, 4 feet apart, to the extent of six in a row and as many rows as there are players. All start together and toss a bean bag or a cap into the hole, stoop, and pick it up and continue to the end. Then turn and come back. If you miss the hole, you may have another trial, which delays you. You may still win, since others will have like bad luck.

Eskimo Games. The Eskimo walk is performed by getting down on the knees, catching fingers around the ankles, and then hitching or jumping forward. A race to a given goal may be staged, as many as like taking part. The Eskimo roll is performed by two who clasp arms and legs about each other's heads, balancing forwards or downhill on the grass (snow). A number of couples may contest. Eskimo boys are skilful ball players and have many games like ice hockey and football, never touching the ball with their hands.

INDIAN DANCES

Indian Dancing

Like the department store Indian, faked Indian dance antics are hardly excusable when we have such authentic descriptions to choose from. As a rule the Indian dances have a story to tell and often express ideas of dignity and beauty. Camp is a

very good place to learn such, especially if depicting Indian life for pageantry.

Sioux Chief Dance

A row of young braves stand in line before the tent of the medicine man, who sits drumming and singing. One by one the braves step forward in full regalia, carrying bow and arrow, spear, etc., and tell by their antics their prowess in the hunt. The one considered the most expert in "showing off" his act is placed in the center while all dance around. (Might be used for a merit or initiation stunt.)

Sioux Bear Dance

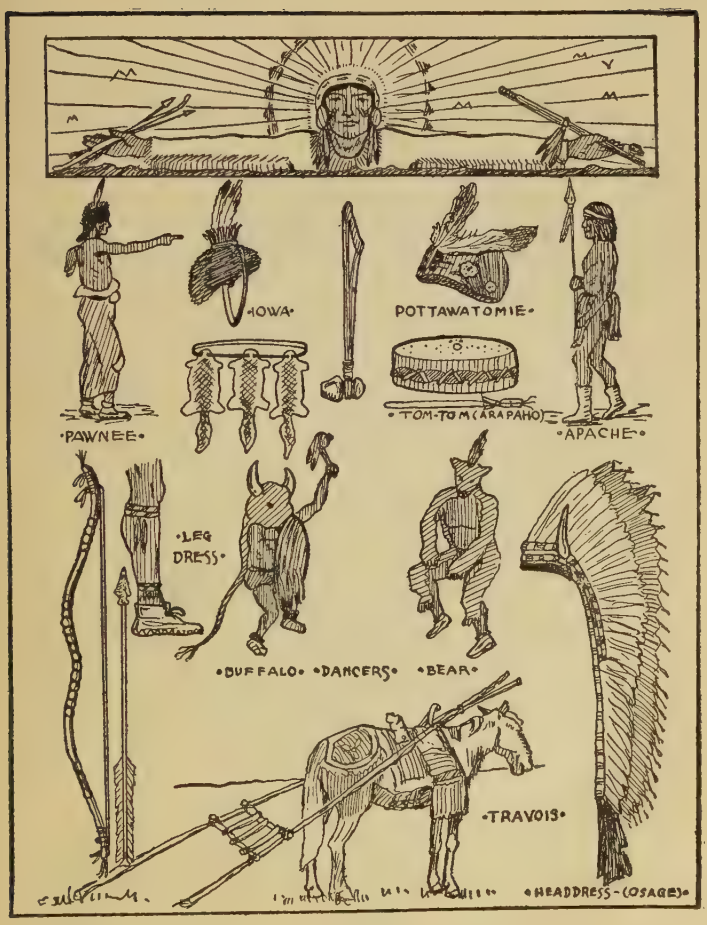
This is danced either before or after the hunt, entirely without weapons. Decorated with the claws and skins of the animal, they perform amusing bear antics, holding up their paws and lifting their knees like children in the kindergarten. It is one of the few humorous dances of the Indian, in which he wishes to show his appreciation of his animal "brother."

Mandan Buffalo Dance

This is also danced before or after the hunt, either to inspire or to give thanks. It is danced by eight hunters representing the points of the compass in four pairs. Their chief decoration is the head and horns of the buffalo and a long strip of hide ending with the tail. Four more, painted red and black, represent Day and Night and stand between the couples. The eight dance around with spears, Day and Night passing in and out. Finally a mock hunt is staged, when all the camp follows after the dancers returning with game—boys caught—who pay a forfeit with a stunt. (A good initiation stunt.)

The Beggars' Dance

The beggars' dance is so called because the young braves solicit gifts for the best performance. It is the Beggars' Dance of Paupaukeewis in Hiawatha, in which the skill and grace of the dancer wins applause and gifts. It shows individual skill and is performed at a wedding or social feast, by the wit or *comic* of the tribe. He dances all the stunts he knows and then


·IOWA·
POTTAWATOMIE·
·PAWNEE·
·TOM-TOM (ARAPAHO)
·APACHE·
·LEG DRESS·
·BUFFALO· ·DANCERS· ·BEAR·
·TRAVOIS·
·HEADDRESS-(OSAGE)·

gathers up a wardrobe as he goes along, which no one may reclaim.

Iowa Dances

The Welcome Dance opens with a song of regret for departed friends and then changes to a livelier step and air, in which the singers announce that the newcomers have taken the place of those who are gone.

In the Eagle Dance, each brave imagines himself to be a soaring eagle. As they come forward in the dance they take the position of eagles flying against the wind, looking down and swooping on their prey below. When they are beaten back, they chatter like the birds and whistle and sing:

I am a war eagle,
The wind is strong,
But I am an eagle,
I am not ashamed.

Choctaw Ball Game

Like our national game, this calls out thousands of Indians. First there is the ceremony of measuring off the ground, and the dances performed for luck the night before. Says Catlin: "The goals are 40 or 50 yards apart with a small stake in the center from which the ball is thrown as the starting signal. On both sides sit the women who hold the stakes, pots, kettles, dresses, horses, etc. The tribes play against each other with sticks webbed with thongs like our tennis racket, that the ball will not pass through. Leaping into the air they catch and throw it with one bat. The game is made up months in advance. With one ball and 700 players, it is played in a rough and tumble football manner, sometimes losing the ball entirely in the scrimmage." (See "Boy's Catlin.") This we know as the game of lacrosse, still played by the northern Indians.

Indian Music

"Indian Games, Dances, and Native Songs," Alice Fletcher, Birchard & Company.

"The Land of the Skyblue Water," "The Moon Drops Low," Cadman.

"My Bark Canoe," Burton.

INDIAN THEMES.

Building the Canoe.

Otoe.

Slowly

1. Give me of your bark, oh birch - tree Of your
2. I a light ca - noe will build me, That shall
3. Give me of your boughs oh ce - dar, Of your

yel - low bark oh birch-tree, Grow-ing by the rush - ing
float up - on the riv - er; Like a yel - low leaf in
strong and pli - ant branches; My ca - noe to make more

riv - er, Tall and state - ly in the val - ley.
au - tumn, Like a yel - low wa - ter lil - ly.
stead - y, Make more strong and firm be - neath me.

Singing at Work.

Huron.

Not fast

drum-beat

Ah - - yah - - - -

War Song.

Mohawk.

drum-beat

Hy-ah ya-ya - - - - -

Returning Hunters.

Joyfully **Eskimo.**

Ya-la ya-la he-o ho ya-la ya-la he ho-ho, he-he ho

ya-la ya-la ya-la ho ya-la la ya-la ya-la

he-o ho ya-la ho ya-la ho ya-la ya-la ho.

Council Song.

Reciting **Iroquois.**

I-ge i-ge i-ge i-ge hom - - - -

I-ge hom i-ge i-ge hom - - - -

Corn Song.

Plains Indian.

Hey-la - - - - -

Arms up right to left. Arms out front right and left. Arms down right and left. All up.

All Indian songs, except flute music, are accompanied by the drum beat, in a soft resonant tone often in key with the voice. All the unaccented beats come on a rebound which lends to Indian drumming its velvety, consecutive quality. Wind the head of the drumstick with cotton.

The Mohawk air is to be found on Columbia Records. Songs of the Hopi-Bean Harvest, Buffalo Dance, Rabbit Hunt, Duck and others are to be had on Gennett Records.

"By the Waters of Minnetonka," Lieurance.
"The American Indians and Their Music," Frances Dinsmore, Woman's Press.
"Blanket Song," Lieurance.
"Folk Songs of Many Peoples," Vol. II, Woman's Press, 600 Lexington Ave., New York City.
"Zuñi Indian Songs," Carlos Troyer, Presser Music Company, Philadelphia.

CAMP PHYSICAL TRAINING

GYMNASTICS AND GAMES

Formal Gymnastics

Strenuous training and setting-up exercises seem out of place in the freedom of the camp, but a "daily dozen" of some kind is an orderly and gentlemanly thing to do. The formality of such may be varied with mimicry of daily experiences, which the director can order into exercises. The following activities make excellent exercises:

Prolonged Exercise

Exercises involving prolonged effort and consequent strain are being discouraged for growing boys. Competitive events, even under most careful training and supervision, are altogether too specialized and exacting for camp. All training in camp should be recreational and abound in fun rather than competitive spirit.

Camp Activities

Swimming, stretching, treading, breast stroke, dog paddle, over-and-over, side stroke, frog paddle make good exercises. Rowing, arms-back-and-chest pull, oars together or alternate, canoe paddle from side to side are especially good for back and shoulders of growing boy. Other subjects may be chopping and sawing wood, crosscut for two, buck-sawing for one, mowing, pitching, and raking hay, windmill, raising flag, ball play, etc.

Camp Mimetics

Good action devices may relate the events of the day, such as a hike, visit to the farm, the hay field, in the orchard, motor

to town, baseball game, kitchen police, making ice cream. Have a deal of fun and avoid rough-house by orders, attention attack, repetition. These exercises quite successfully wear the boys down into good form. They also may be turned into correction of movements in actual rowing, swimming, and other activities. Set up a boy for leader and let him in turn call on another, etc. The boys will soon be thinking up some sequence and shame you with their ingenuity.

Natural Plays

Too much cannot be said in favor of the natural plays and stunts, once the inheritance of all normal boyhood. The restraints of city life have robbed boys of this output, and also of much of the pep, grit, nerve, and initiative which these adventures inspire. There used to be a stunt for every occasion. These were the best possible physical training, reaching and coordinating the less-used muscles and nerve tracts, besides the sport and skill engendered.

Camp Games

Most boys have a *repertoire* of games learned at school. Gym games as a rule are too exacting and fussy to fit well into the out of doors. If not already known, this is the time to introduce the vital, tusseling racial games, which are still the basis of English school sports.

Racial Games

Among the easiest and best known are found: Fox and Geese, Crack the Whip, King's Land, Indian Wrestle, Bull in the Pen, Bear in the Pit, Pom Pom Pull Away, Tug of War, Run Sheep Run, Duck on a Rock, Kick the Stick, Crack About, and the more difficult tag and racing games. Such games should never be outgrown and make common ground for camp play.

Control Stunts

Good all-round plays making for a well-muscled body are Crab Walk, Rocking Chair, Jumping Jack, Dog Run, Fishhawk Dive, and numberless others which give suppleness, balance, and spring to the body. Handsprings, cartwheels, walking on the

hands, standing on the head are all equilibrium stunts. A good leader can take an entire campful of boys and make a relay game of each event. See "Health by Stunts," an excellent collection for spinal control exercises.

Tumbling Stunts

Natural gymnastics, ranking from a somersault to a pyramid, find their *habitat* in a camp. A slightly inclined grass sward will tempt a boy to take a roll—stretch arms over head, stiffen body, and go. For single roll—Human Ball—put head and arms between legs, grab feet, and go. Proceed with double and triple roll for two and three boys. Centipede requires six or more boys; roll and unroll same. For Camel Walk, Elephant Walk, and Human Bridge, see "Health by Stunts." A well-performed program of this sort is a thing of joy and skill.

Wrestling Games

Good-natured wrestling games for trying out skill in pairs or dual-strength tests are Rooster and Duck Fight, Toe, Knee, and Stork Wrestle, Hand Push, Staff Push, Pull and Wrestle. All wrestling bouts should be under direction, showing grasps, throws, and rules of the game. They should also be given on soft ground. See "Wrestling Rules," Association Press.

Battle Games

For large groups, line or battle games are desirable, sometimes in lines singly, or pair games for all the players. For rushes and capture: No Man's Land, King's Run, Prisoner's Base, Black and White, Taking the Trench, Defending the Bridge, Chinese Wall. Rough-and-tumble play calls for the spirit of fun and a *morale* of fair play.

Camp Athletics

All the larger Y M C A camps, especially those for older boys who return for several successive years, have well-organized athletics and events in succession. These list under events for which honors are taken: hikes, overnight trips, athletic, aquatic, and field meets of considerable merit, rival base, and football games.

Prizes and Awards

Where more attention is paid to formal training, honor buttons, gold, silver, and bronze medals, athletic and aquatic ribbons, swimming and life-saving awards, and certificates for all service and leadership are given.

Camp Honors

In keeping with the spirit of the hour, it is a very easy matter to overdo the self-tabulation honor system. While a certain amount of it "brings a boy up-standing," too much of it tends towards prissiness and self-consciousness. Every college has its "honor sharks," which must be undertaken almost as a career to be successful. It is better to be a good all-round fellow, well liked by your mates, than to win too many prizes. Strive to be as good as *you can* be and if an honor halo chances to fall unexpectedly upon your brows, why, wear your "parsley wreath" with becoming modesty.

Marathon Games

The revival of Greek games should call for a little knowledge of the same. The director can arrange to have talks given on these by the older boys, *viz.*, Greek festivals, Olympian, Pythian, Nemean, Isthmian, later Marathon; their purpose, when, where, how, and why celebrated; type of games and events. Define decathlon and pentathlon. What do you know about international games? Where was the last Marathon held? Who were the victors?

Olympian Program

The Olympian Games have been renewed after 2,500 years. Compare this program with your own schedule today.

The ancient games began June 21 during the summer solstice, and continued four days. On the fifth day processions, sacrifices, and banquets were held in honor of the victors. Twenty-four events were divided among four days, eighteen for men and six for boys. The following gives the plan of a festival program: First, foot race for young men; second, double foot race, twice around ring; third, long race or diaulus (turning at the goal and racing back to starting point); fourth, wrestling and jump-

ing; fifth, pentathlon, the five winners try for national championship. The latter included foot race, long jump, discus and javelin throwing, and wrestling.

Additional events were boxing matches, chariot race for horses, colts, mules, armored races and heavy events, pancratium (boxing and wrestling), horse races and bareback riding, foot race and wrestling for boys, and pentathlon for boys.

Prepare an up-to-date Olympian and show those old boys what you think about it.

Skill Games

These games demand individual skill, such as quoits, horseshoes, mild putting-the-shot, rings, javelins, and staff and pole jumping. All sorts of jumps and kicks can be practiced. Many boys are more interested in this quiet personal practice than in the livelier group games. Both phases of play should be encouraged. Leave a high-kicking record on the camp post for the next boy to emulate.

Archery Practice

The making of bows and arrows naturally leads to archery and target practice. The latter is a fine training in skill and sureness for hand and eye. To hit the bull's eye is more than an accident and adds to motor efficiency, as well as good sport. Illustrations and directions are found in the "Scout Manual," and also in Spalding's Sporting Goods pamphlets. Incidentally, the archery group may give a scene from Robin Hood or Ivanhoe or may contribute to Indian sports and games. An Indian skill-game is to see how many arrows he can keep in the air at one time.

Competitions and Contests

Most school boys are interested in events of some sort. Camp is an excellent finishing-off place. Bring your decathlon record up to time by getting in some extra practice. See how many stunts you can acquire before returning home. Practice your chinning on the branch of a tree. Here is your chance to shinny up one if you never have before. Pearl and Brown give a decathlon of stunts. A boy without a stunt is a dead one, and life usually gets him. Most of the games mentioned are to be found in the following books:

References

"Games, Athletics, Stunts and Mass Activities," G. O. Draper.
"Boxing," Spalding's Athletic Library, American Sports Publishing Company.
"Festival and Civic Plays," M. R. Hofer, Beckley-Cardy Company, Chicago, Ill.
"Health by Stunts," Pearl and Brown, The Macmillan Company.
"Games for Playground, School, and Gymnasium," Bancroft, The Macmillan Company.
"Canadian Boy Scout Handbook," McClelland and Stewart.
"Army and Navy Athletic Handbook," Association Press.
"Book of Woodcraft," Ernest Thompson Seton, Doubleday, Page & Company.
"Book of Sports and Games," Walter Camp, Thomas Y. Crowell & Company.
"The Boys' Catlin," George Catlin, Charles Scribner's Sons.
"Archery," Spalding's Athletic Library, American Sports Publishing Company.

Read chapter on Olympic Games (Sprinting, Dashes, Jumping, Weights), "Book of Athletics," Paul Withington, Lothrop, Lee and Shepard Company.

STALKING AND HIKING

Stalking

For an intimate understanding of Nature you must walk softly in her presence. To gain pets and take them by hand is to know their habits and partly tame them before you catch them. Stalking tests your patience, eyesight, hearing, powers of observation, and ability to know what the creature is thinking about or planning to do. The woods will teach you how to be a "good Indian," whose best trait is to keep still and not talk about everything that happens to occur to him.

Hiking Clubs

Very little "roughing it" is possible under modern camping conditions. Unless you seek out hardship or adventure, you

will very likely miss it altogether. All manner of hikes should be instituted to give city boys a little hardening experience. Begin easy with well-planned trips of increasing difficulty. Go *after* something and accomplish it in spite of weather or accidents and bring home a report. Form a club and enjoy doing hard things.

Regular Hike

Don't go all dressed up for a party. Plan for an 8- or 10-mile trip and get your feet ready for it. Take along raw food and carry your share in your pocket—a potato to roast, piece of hardtack, 5-cent can of condensed milk. The leader may provide the canned meat. Make soup of the milk, water, salt, and hardtack, eat the meat cold with your baked potato; suck a twig or a little candy for desert. Do a man-sized job of some kind and return home tired and happy.

Indian Hike

After considerable "small hiking," try an Indian hike. This should be in the nature of a commission carrying a message. There may be a real occasion to play runner. The equipment for this should be of the lightest, for fast walking and some easy running. The objective, distance, and return should be set. The only food allowed should be a handful of parched corn or wheat and water by the wayside. A short rest is taken on arrival and return. Such a hike can be taken only in perfect condition, best by two, in case of mishap.

All-night Hike

No group should leave camp without an all-night hiking experience. Seeing the world by moonlight and under the stars, without aid of artificial light, is a unique experience. Learn to use your night eyes. Plan your trip to some pleasant objective a number of miles away. Start after supper and tramp the road until near midnight, enjoy the scenery, build your fire, eat your ration, find a comfortable hollow, roll yourself up in a blanket with your feet to the fire, and sleep till daylight. Try to get home for breakfast.

Robinson Crusoe Hike

The group starts out with a ration of a very condensed order, planning to provide the food on the way. Pull up your belt a notch and get ready for a real self-sustaining time. It is astonishing what a variety of food will present itself on the way. Of course, you must aim for a good fishing hole at the other end of your trip and have your tackle ready. Pack light, camp, eat your find, make a leaf bed and crawl into it. You will soon enjoy "roughing it," and be getting ready for that all-round-the-world trip. Be prepared for prowlers.

Bike Hikes

Bike hikes are more ambitious than walking tours and are necessary for longer trips and excursions. The biker has a system of his own and must know how to pack. A trip to Europe is an easy matter if you are a good biker. The story is told of three Parsee boys from Bombay, India, starting on a round-the-world trip. Their journey led them over desert sands and mountain tops, through heat and cold, sometimes hungry and thirsty; they made the journey in two years, stopping, seeing, learning, making friends, getting acquainted with the world instead of rushing through on schedule time.

Hiking Hints

Start together, hang together, see it through together.

Follow country roads for beginners, or easy trails.

Set a pace that will accommodate all the party.

Have objectives that will serve for resting places.

There should be no "catching rides," except for all.

No eating or drinking or munching between times.

Chew a pebble for thirst.

There must be no trespassing. Forage berries or nuts for dessert.

Lunch and rest by a stream if possible. Paddle and bathe your feet.

The last lap should be straight going to water and camp.

Select ground free from damp and insect pests.

Select a natural hollow for camp fire and comfortable ground for sleeping.

Hiking groups should not be too large—eight to ten with leader.

If the stay is for a day, let each one *cache* his dunnage safely.

Patch up, catch up, pack up, and make your load lighter next time.

The leader is responsible for proper equipment and clothing.

Books to Read

"Boy's Book of Scouts," O. K. Fitzhue, Thomas Y. Crowell & Company.

"Boys' Hike Book," Edward Cave, Doubleday, Page & Company.

"Going Afoot," Bayard Cristy, Association Press.

"Tracks and Tracking," Joseph Brunner, The Macmillan Company.

"Automobile Blue Book," Automobile Blue Book Corp.

EVENING ACTIVITIES

AROUND THE CAMP FIRE

Bring me gnarly limbs of live-oak, aid me in my frenzied fight;
Strips of iron-wood, scaly blue-gum, writhing redly in my hold;
With my lunge of lurid lances, with my whips that flail the night,
They will burgeon into beauty, they will foliate in gold.

—*Robert Service*

Camp-fire Stories

There is no greater social art than that of good story telling, which requires a deal of practice to perfect. Camp evenings give a good chance at it. An international story teller of note made the remark that there was never a time when he was not mentally "polishing up" a story. It takes time to memorize and set your thoughts in order. Well-told short stories are best for keeping to the point. Funny stories of daily experience are well to begin on. Delegate a group for each evening. See list of books.

Books to Read

"Indian Legends Retold," Elaine Goodale Eastman, Little Brown and Company.

"Wigwam Evenings," Charles Eastman, Little, Brown and Company.

"Myths of the Red Children," Gilbert L. Wilson, Ginn and Company.

"Reign of the Coyote" (Folklore of Pacific Coast), Chandler, Ginn and Company.

"Indian Fairy Book," Henry R. Schoolcraft (West and Great Lakes), Frederick A. Stokes Company.

"The Soul of the Indian," Dr. Charles Eastman, Houghton Mifflin Company.

"Myths and Legends of Old California and the Old South West," McClure and Company.

Song Fests

Besides regular sings, national song nights—Indian, Scotch, Irish, Negro, American—bring out considerable talent, both in singing, costume, clogs, flings, and hornpipes, such as all boys are likely to know. A good impersonation of Harry Lauder or McCormack from one of the older boys is not impossible. A minstrel show is always popular. It is also a good time to instill a few of the old-time spirituals which the jazz songs are pushing aside. These provide solo and chorus performance.

Singin' Skule

An old time Singin' Skule will provide good fun. Select a leader, try voices, and give a concert, beating time wildly. Choose the old-fashioned "Spanish Cavalier," solo and chorus; "Three Crows," boys' quartette; "The Quilting Party," solo and chorus; "Noah's Ark," costume and action song; "Juanita," "Star of the Summer Night," "Good Night, Ladies," "America the Beautiful," "Polly, Put the Kettle on," "Cousin Jedidiah," "Singin'-ingin'-ingin'-ingin' Skule." Old ballads and college songs may be found in "Community and College Songs" and "Twice 55 Songs" (C. C. Birchard & Company). Just let "Bonnie lie over the ocean" a while and learn some of these old ditties our pioneer forbears used to sing.

Spellin' Down

A Spellin' Skule is great fun. Long lists of impossible words may be printed out on a long roll of paper and the teacher may spend a lot of time hunting them out. Also there should be

overdressed girls. The boys can make "galluses" of suitcase straps and hitch their overalls high. Bright green and red and plaid neckties abound. Hair may be parted in the middle and combed solemnly down. There must be rivalry over the "class belle," and other side lines, surreptitious passing of candy, apples, etc., boys threatening each other, crowding, etc. Each syllable should be repeated and drawn out as long as possible. The scholars are ranged on two sides, going to the head or foot, as sides spell each other down.

Dance Stunts

All boys should be able to perform a national step or two, a jig, clog, scotch, etc. These require mathematical skill and draw the line against the "soft-stuff dancing." Bring some good records. Stepping belongs to stunts and skills, not to sentimentality or rowdyism. The Charleston is a degenerate clog; so why not learn the real darkey clog?

Graduation Exercises

Mock school graduating class or camp graduation exercises may furnish a highly diverting evening. For valedictorian have a very tall boy dressed as a girl, using all the big words in the dictionary. Have a wise class essay by a small boy in very wide, long trousers. The class prophet ought to have a good time. Have a class song, a duet by two unmusical voices. The class history gives funny jokes. Class diplomas are beribboned, enormous rolls of wrapping paper. Close with refreshments.

American Folk Songs

Our national songs of sentiment should not be omitted from the evening gathering about the fire. If not directed, this hour very easily falls into a rut, and the boys will repeat an inconsequential hodge-podge of songs evening after evening. Insert a little training by calling for *real* folk songs: "Old Folks at Home," "Old Black Joe," "Old Kentucky Home," "Dixie"; popular songs: "Carry Me Back to Old Virginny," "When You and I Were Young, Maggie," "Silver Threads," "Love's Old Sweet Song," "Auld Lang Syne." Ask for state songs and select hymns. It is wise psychology to insert these into the quiet relaxed moments around the camp fire.

Indian Story Hour

For an Indian evening, while the boys are assembling around the camp fire, a number can slip away and dress as Indians in war paint, blankets, tomahawks, and feathers, making themselves as dreadful as possible. While the "whites" are comfortably seated around the fire, at a signal these swoop down with terrific yells and have a sham battle. The fun would be *not* to have the party at the fire know what was coming. After the battle, all settle down to stories and legends of Indian life. (See Part IV.) Learn some *real*, not fake, Indian games and stunts: Indian Raid, Indian Blockade, Run the Gauntlet, Indian Wrestle or Poison, Indian Follow the Leader, Wooden Indian, and other games. Learn to sing a few good Indian songs. See Indian Themes, pages 37, 38.

Pageant Preparation

If the camp is anticipating giving any sort of pageant, the evening hour about the camp fire is a happy one for all sorts of preparation: training in songs, dialogue, group rehearsals, committee reports on progress, properties, costume, etc. All preparation of banners and decorations requiring handwork can be easily accomplished around the camp fire. If you have a speech to make or a short act to perform, this is a good time to work off stage fright on a small audience. Don't miss the chance.

Jollying Songs

Jollying songs and yells are part of boys' camp equipment, and as a rule are grown and indigenous to individual camps. Gibson's "Camp Management" has a collection of these gathered from existing camps. Most of these are built on old familiar saws and rounds which suggest the jokes and gags common to boys. To the tune "We Won't Go Home 'til Morning":

What's the matter with father, etc.
  He's come to camp today.

He's come to see his Johnny, etc.
  To see him eat and play.

Now Johnny was washing dishes, etc.
  Ho-ho, ha-ha, I say.

And now you can help your mama, etc.
  When you come home to stay. (Continue the fun.)

Other good tunes for improvising are "Hail, Hail," "Oh Me, Oh My," "How Do You Do," "Good Night, Ladies," "Our Camp Will Shine Tonight." "The Golden Book of Favorite Songs" is a very good all-round camp song book, from stunts to Sunday hymns. "Ruben Ranzo," "Rollin' down to Rio," "Roll the Cotton Down," and other sailor chanties are found in King's "Book of Chanties," Oliver Ditson (25 cents).

"Singing Games, Old and New" are being freely adapted for this purpose, notably, "Twice 55 Games," Peter Dykema, editor, C. C. Birchard & Company.

Negro Spirituals

"Negro Spirituals," Cecil Burley, and Johnson collections.

"Mellows" (Work songs, street cries, spirituals), R. Emmet Kennedy, A. & C. Boni.

GAMBOLS ON THE GREEN

Country Dances

A happy diversion even for "all boys" is found in the old rollicking line, circle, and square dances, which the pioneers danced with so much vim and enjoyment. The appended list has been tried out with good success for their fun and graceful ease. All the old group dance figures are social—greetings and meetings, bowing, exchange of partners, allemande left, chasse, grand right and left; in fact, all the old call dances are really a mimic getting-acquainted party. The couple dances are a "falling from social grace," if rightly understood. It is a mistake to "rough-house" these old forms.

Little Bingo (Welsh-English, Southern Mountaineer)

As many couples as wish march in a circle singing "Bingo." When the spelling begins, start the grand right and left by facing your partner and joining right hands and extending left to the next one coming towards you. At B-I-N-G-O "pease porridge," and then take your new partner and march forward again.

(March) A farmer's dog leaped over the stile,
His name was little Bingo.
(G R L) There's B with an I, I with an N,
N with a G, G with an O, B I N G O ("Pease porridge")
(Skip) His name was little Bingo.

Music, "Camp and Club Dances," Hofer.

Virginia Reel

As danced in the South the Virginia Reel is always in couples, standing in opposite lines, usually four couples to a side. First the two lines advance and bow to each other. Then couples from opposite ends of lines advance and go through the various forms of greetings; bowing, right hands, left hands, both hands, back to back; then the two head couples "reel" down through all the other couples, ending with a "tunnel march," leaving the head couples at the foot.

List of Dances

The following list of figure dances is suitable for camp fun, and may be used with any pioneer pageant scenes. Any number may perform: Bingo, Pop Goes the Weasel, Old Dan Tucker, Captain Jinks. (These may be sung.) Virginia Reel, American Quadrille, Arkansas Traveler, Sicilian Circle, and others require a "fiddle," which you may find with the "fiddler" near your camp.

Folk Game and Dance Books

"Popular Folk Games and Dances," Hofer, A. Flanagan Company, Chicago.

"Burchenal Series," G. Schirmer Company, New York.

"Camp and Club Dances," Hofer, Clayton F. Summy Company, Chicago.

SPECIAL NIGHTS

Artists' Nights

Camp would not be camp without its uproarious times and periods of unadulterated fun. If there is considerable talent among the boys, have an Artists' Night and assemble all the singers, whistlers, reciters, speech makers, quartettes, duos, and trios into a program.

College Nights

If the camp is a large one, enough college and high-school boys may be present to represent the songs, yells, jokes, and choruses of their own schools in a rousing manner. Mock speeches and sentiments of favorite professors will be well received.

Moving Pictures

Call in all your camp ability from electricians to amateur Charlie Chaplins, Doug Fairbankses, Bill Harts, Tom Mixes, down to mere supes, to reproduce scenes of the Wild West, Dead Man's Gulch, Robin Hood, pirate ships, mining camps, etc. The scenes should be simple but moving. Fairly good effects may be obtained with a flash lamp placed back in the tent, the sheet in front, and the actors between the two.

Notable Ghosts

From Hamlet and all his ilk down to later lamented heroes: Napoleon, Falstaff, Pickwick, Old Marley, Oliver Twist, Columbus, Washington, Grant, Uncle Tom and Little Eva, and hosts of characters the boys are familiar with. Have the audience guess the names. This will lead to cleave imitations. The ghosts may be made to appear and disappear in true spectre style by turning the light up and down, each ghost taking his place in the dark.

Camp Nightmares

These can be effectively enacted by two or three spooks properly draped in camp sheets, riding a similarly draped "mare" (a piece of sapling, 5 feet long), operated by a boy at each end. The spooks take their place on a small stage, presenting the "Boy's First Shave," with huge swab and lather and an enormous wooden razor; "The Lobster's Revenge," a boy dressed as a huge, red, boiled lobster, who attacks the sleeper; "The Wisdom Tooth," a patient whose swollen face is bound with many yards of cloth, forcibly held while the tooth is extracted with a huge monkey wrench. Also use saw, hammer, and chisel, and swab with garden hose. Doctors Chiro Practor and Os Teopath make good fun. For the latter, bring in the patient on a stretcher and have extra lengths of pine sticks fastened

below knees and elbows, covered with stockings. This adds ludicrous lengths of limb. Also crack joints noisily with a hammer. Keep the fun good natured and not too rough.

Shadowgraphs

For good shadowgraph fun, give phantom boxing, barefoot dancer, Mother Goose, Punch and Judy, Sandow, the Strong Man, and the many other themes with which the boys are acquainted.

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RAINY-DAY ACTIVITIES

Messing Around

The natural let-down of a rainy day is not a bad mood to adopt for camp. A lot of puddling, messing-around activities will naturally present themselves. What better time to finish up the much-needed ditch? Each boy will have an unfinished job or two, boats to be overhauled and washed, straps and traps to mend, boots and shoes washed and greased for the next trip. When all the rough work is done, a morning has been well spent, and it is time to clear out and get ready for lunch.

Mending and Repairing

All appear in dry, warm clothes, bringing their mending and darning with them. This may range from a button to a suitcase buckle, from cleaning a scratch to extracting a sliver, attention to nails and broken blisters, grease spots removed and triangles darned, hats and caps restored to recognizable shape, sock holes filled, that promised banner or poster or Indian headdress finished. Graham's "Wind In the Willows" makes good reading for such a time.

Home Work

Write your home letters; have something to say besides dear-ma-am-well-and-hope-you-are-same-send-me-a-cake-Bill. Fix up

your camp log; straighten out your Nature collection; think up something for your share of entertainment; if you have had a fuss with somebody, make it up; look up the lonely or homesick fellow and give him a treat or let him help you; if you haven't done your good deed, now is the time. If you are tired, go to sleep until swimming time.

Rainy-day Parties and Swims

If there is a sudden hot-weather downpour, nothing is more delightful than to be "right out in it." Give yourself a good first-hand soaking. Pattering or pouring rain is far better than a swim. Have both. Go into the water and play in the storm. The shelter of the camp protects you from accident and danger. Then shake yourself together, fit for anything the leader asks.

Rainy-day Debates

Part of the reform demanded by the Better Speech people is that young America increase its vocabulary. That means the use of more than small-talk English. Impromptu discussions are stumbling, halting efforts at best, but every boy can learn to speak upon his feet. He often has to "quit cold," but he gradually gains control and begins to choose his words and shape his argument. It is well to remember that the big, ungainly boy, Lincoln, who made himself master of English and statesmanship, began with his corner-store "argufying." It is up to the director to choose a subject and select judges. Divide the crowd and let every man speak or pay a forfeit.

Indoor Games

These need hardly be considered, except for a protracted rainy period of several days. A checkerboard can easily be marked off on a table, and a tit-tat-toe square laid on the floor. Backgammon, Flinch packs, Authors, etc., are part of camp equipment. There is usually no room for warming-up games. These had much better be done in old clothes right out in the weather and change to dry things, than to sit around in the clammy cold inside. This is a chance to get hardened, with enough fresh air and exercise, *not* to take colds.

Camp Log

Prepare an illustrated log of the camp activities. Get each boy's contribution—picture, poem, yell, joke, symbol, seal. You will have something to show and to remember. The camp paper will gladly publish your contribution. In most camps each group leaves a record of its activities which in time forms a valuable contribution to the history of recreation. Boys should aim to get into the merit class by contributing some worth-while effort for the betterment of the camp.

Indian Log

Picture writing is great fun, and many boys will consent to do this when nothing would induce them to take a "pen in hand." Each squad or unit will be interested in some story of the trip to "spring" on those at home. Prepare a picture sheet of some funny camp happenings, learning to dive, snake hunt, honey hunt, hornet party, and the many amusing things continually occurring in camp. Poster talent should be largely displayed. These drawings may be mounted on tough wrapping paper and bound with strong cord, shoestring, tough fiber, or weed. This is a worth-while rainy-day job.

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PART II

DISCUSSIONS, SYMPOSIUMS, PLAYS

TOPICS OF TODAY

The symposium is as old as Socrates. Socratic reasoning is still the popular method of beating out an argument. Plato's "Republic" is a series of discussions led by Socrates and threshed out by his youthful students. A symposium is a discussion of all phases of a subject, with a view to finding the *right of it*, rather than a competitive debate. Each participant is given a phase of the question to tell what "he thinks about it." The crudest effort at unearthing a subject helps to formulate thought and teach self-expression. A few outlined subjects follow:

Ideals for Young America

Recently an eminent mayor bestirred himself about "Ideals for Young Americans." A committee met and outlined a plan with which to modify the all-absorbing holding-a-job, earning-a-living, and dollar-chasing attitude of Young America. The following skit offers a practical evening's discussion. Change into leader's own words:

Leader: We have all been hearing a great deal about American ideals since the war. What do you boys think about it? (Various answers. Get good ones.) What is an ideal, anyway? (More answers.) What do you think are some of the ideals of our nation? (More answers.) You are all going to live a good long while and what will you choose for your life work?

Boys: We will work for a living. We want to make money, get rich quick, have automobiles, buy stocks. (A few will say they want a farm, home, store, business, etc. Some will want

professions—to be engineers, lawyers, doctors, dentists, chemists, electricians, newspaper men, artists, writers, missionaries.)

Leader: What about statesmen? I suppose those interested in law would go into politics and get to be senators or governors, and of course you will all want to be president. What do you think about politicians, anyway? (Draw out boys.)

Boys: Aw, them bums—grafters, booze fighters. (Get adverse pictures.)

Leader: Name some of the right kind of politicians, the great leaders of our country: Washington, Jefferson, Lincoln, Roosevelt; nearer home, better known statesmen.

Well, what kind of statesman or politician do you want to be? Ideal statesmen are possible. We must have more ideal statesmen before we can have an ideal country.

Summation: American ideals are: wealth, success, education, good government, good citizenship, civic ideals, ethical living, correct social life.

Camp Citizen Talk

A few years ago a man was lost in London. A boy directed him to his destination and, upon being handed a tip, said: "No, thank you, sir. A Scout is never paid for his good turn." That man, W. D. Boyce, did the boys of America *his* good turn in starting the American Boy Scout Movement.

There are two kinds of boy groups: gangs and organized young citizen groups. Boy gangs enjoy playing truant, breaking windows, stealing automobiles, starting fires, terrorizing neighborhoods, joining bootleggers, and committing small crimes until they are caught. The members of Club and Scout troops enjoy building and constructing things instead of tearing down and destroying. They practice politeness, stability, and self-reliance and exercise daily what they learn in the home, in business, and on the street.

The boy gang does not practice manners, but scuffling, bad language, and fighting. In the Scout troop, there is hiking, team play, and helpfulness in trouble. The gangster is a good sport in mischief, but unreliable as a friend. In the gang there are dirty stories, bad language, and cigarettes. Among the Scouts

and Clubs there are Nature stories and the smoke of the camp fire. In the gang, exploits of plunder are recited, while the Scout troop and Boys' Club boast of their hikes, honors, and service.

A Club boy never begs. He pays for his fun and equipment and for his share of camping privileges. He does not take pay for a good turn. He never skulks, sneaks, sulks, or destroys. There are thousands of boys in this country who need to make the choice between being boy gangsters or boy citizens.

To be followed by a Scout or Club demonstration.

League of Nations and World Court

The establishing of the League of Nations at Geneva and the International Court of Justice at The Hague should make a profitable discussion as well as live matter for dramatics.

Leader: Though we have not joined the League of Nations, we really ought to have some distinct notions about it. What with the Monroe Doctrine and carefully minding our own business, the United States has kept pretty well out of trouble with other countries. In fact, we have always preferred arbitration to a fight. Can you mention some of the great treaties this country has entered into with other nations? It is said that the thirty signed during Wilson's presidency all had peace clauses.

Boys: We bought Alaska back; we have been peaceful neighbors with Canada for over a hundred years; we have kept the Fisheries Treaty with England; we have only a protectorate in the Philippines. (Talk.)

Leader: What about the Locarno Treaty? What did it do? Another thing we must not forget is that this government has never gone to war for conquests, or taken advantage of any other country for loot. When we have fought, it has been for our rights and for our liberty, as well as for the good of others. Can you mention instances? What about Mexico?

Boys: England, South America, Panama, Spanish War.

Leader: On the whole, we have a pretty good record, as countries go. The World War was the first time we crossed the waters to fight in Europe. The nations are getting tired of fighting and killing, even to maintain their rights, when by using common

sense and a World Court they can arbitrate and get pretty near to the truth. No more rushing in and grabbing off things that don't belong to you, or holding secret councils to get the better of someone else! If anything wrong happens anywhere, the newspapers will tell all about it the next morning and the world points its finger at you. What do you think about fighting, anyway, boys?

Boys (various answers): Cave-man stuff; men should talk, not fight; fighting doesn't settle things; because you get whipped doesn't mean that you're not right; quarreling just stirs things up.

Leader: Then how will you settle your troubles?

Boys: Go to law. Get somebody else to fix it up for you. Go to court.

Leader: You think countries should do just the way people do?

Boys: My father says we can't get on without war. Men have always fought and killed each other. Besides, we have to fight off other countries.

Leader: Don't you think we are outgrowing that idea? What is your notion about killing anyway? Is there a polite way of killing folks? Can there be a refined war? One way makes you just as dead as another. When one man kills another, we go to court and convict him as a murderer. What is the difference between wholesale and one-man murder? Why aren't you boys fighting in camp? You differ occasionally.

Boys: It isn't done any more. There is nothing to fight about. We aren't mad at each other. We use fair play.

Leader: Countries are like people. If they quarrel too long, they lose count and don't know which side is right. Then they all hate to give in and apologize. In the Kentucky mountain feuds the last man shot had to be revenged to pay up, and that started the fight all over again. I guess you all agree that we need a World Court, and that we don't want any more wars.

Questions and Answers

How old is the League of Nations?

Eight years old, but long desired by the world.

Do you know who first proposed it?

Wilson at the Paris meeting.

Why do nations need a World Court?
To help arbitrate international difficulties.
How will this help the cause of peace?
By polite discussion instead of fighting.

Other Questions

Have any quarrels been settled by the World Court? Do only the nations directly at war suffer? Etc.

What subjects besides war is the League discussing?

International health; prisoners in foreign countries; caring for women and children in war zones; restraining traffic in opium, drugs, arms; and many other important subjects. The World Court elects eleven judges and four alternates, and its officers are representatives of the nations.

Judges of World Court Receive Nations

The fifteen nations belonging to the League are presented to the judges of the World Court. Each may appear with a flag of his country (in such costume as the camp permits) and is presented to the audience and the judges. Delegates are seated below. After the presentations, a simple tryout of some national difficulty might be introduced. A wire announces that sea lions are being taken from the American side and that war is threatened by marauding Greenlanders. Australia, Finland, and East India are placed upon a committee to settle the difficulty. Let the boys fix up the argument. Another wire comes from Central America, saying that a French mining company is operating a diamond mine, and unless stopped at once, a fleet will be sent against France. Committee formed of a Chinese, a Spaniard, and Sioux Indian settle the matter. Other quasi-humorous situations may be added.

See latest World's Almanac for names of members.

World Court meets at The Hague; the League at Geneva.

What Next?

After discussing the World Court a group might be interested in following the subject a step farther, to the question which is occupying the public mind, national guardianship. The care-

taking of our huge country and all its interests promises to become a considerable task. A few leading questions will open the subject.

Leader: What will the world do with all its soldiers, when it no longer needs them for war? Do you think we can get along without them?

Answers: They can go to work for themselves. We need a lot of folks to take care of the country just the same. We can't get along without them. Who will guard our borders? Etc.

Leader: Of course, we can't get along without them entirely even if we don't need them for war. If there is nothing to fight about, we will have to find something else for them to do. You have been reading in your stories about the Mounted Police of Canada. What do you think about them?

Answers: We have forest rangers, fire guardians, game wardens, traffic police, coast guards, city cops. I guess we could use a few more to keep order and folks going straight, and to prevent smuggling and bootlegging right now.

Leader: We have a very valuable country and we must take better care of it. With so many people to feed and to look after peaceably, we certainly will need national service soldiers. How would you go at it, boys? What are some of our leading problems?

Answers: For one thing we need cheaper food. I have been reading about Burbank changing prickly cactus into good cow fodder. He made plants bear better and improved fruits, but we can't get at them.

Leader: Now you have struck two questions which any of you can graduate in: How to improve our natural resources, and how to get them to the people. Our grandfathers set things going, but there is a chance for any of you to become famous improving things. You won't all have to keep stores or oil stations, but can choose brand-new occupations. The world doesn't stand still a moment. Discuss Burbank.

Better-speech Movement

Invite the boys of the group who have a smattering of any foreign language to get up a jargon conversation between them.

You will find at least a dozen varieties of Greek, Italian, German, Yiddish, Swedish, Spanish, French, Slovak, and Russian *patois* spoken among them.

(Boys come on arguing among themselves and tossing up their hands in an uncomprehending way. They talk louder and poke their fingers at each other convincingly but remain unenlightened.)

Mr. Polyglot (Comes on stage): This is worse than the Tower of Babel. Why don't you call a Universal Language Convention?

(Boys all come forward and try to make themselves clear, gabbling and gesticulating wildly.)

Mr. Polyglot (Throwing up his hands): Sch—— What we need is a language that everybody can understand. Call in Mr. Webster. Perhaps he can help us out. What about it? Can you understand all these people?

Mr. Webster (Comes on with a huge dictionary, made of butcher's paper, hung around his neck): Well, I don't know. (Begins to thumb himself over.) I certainly have parts and pieces of them all in me, but as for getting them all out, that would take a little time. I have the roots all right.

Mr. Polyglot: Oh, I thought English was a sort of combination of all the other languages and would be the universal one. But we'll need more than roots.

Mr. Webster: Well, here is the word *house*—Dutch *hus*, German *haus*. (Boys all say the word in their languages. Shake their heads and hands. No, no, no, no!) Well, then, here is a nice Greek root *autos* meaning *self; automobile, autocrat, automat, autonomy*, auto—(all nod and gesture assent and exclaim Ah!)

Mr. Polyglot: That's pretty good, Mr. Webster. I wish we had more time to go into your case. Here come some gentlemen. Let us hear from them. Mr. Volapuk, what have you to say?

Mr. Volapuk (Dressed in a fierce mustache and high hat, twirls his cane): Krratchawatccchakoo! (Twists his mustache.) Mutchako tarrraccco! Ah—stcharrrrreeeeestksszzzz! (Bows grandly and steps back.)

Mr. Polyglot: I—I—I—ah—confess that you've got me there! Did you bring an interpreter?

Interpreter: He means to say, by that, that Volapuk is the great world language and bound to win out.

Mr. Polyglot: Ah—here comes Mr. Esperanto. You have arrived just in time to help us out a bit. Good sir, declare to us your universal language.

Mr. Esperanto: Vi, ĉiuj, pli bone, fariĝu-okupataj kai lernu la "pli bonan Anglan" ling von!

Mr. Polyglot: Er—ah—! What did I understand you desired to communicate? Ah—!

Interpreter: He would indicate, sir, that you all better get busy and improve your English, sir. (Bowing.)

Mr. Polyglot: Ummm—ah—well—we might consider that. Ah—! What did I understand your name to be? Mr. Ido? Gentlemen, Mr. Ido.

Mr. Ido: Me esas la futura linguo internaciona, di la mondo ocidentala!

Mr. Polyglot: Ah—a—a—that sounds a little more like it—like the Latin of our good old school days. Ah—a—a—I shall need a little coaching—I fear——

Interpreter: Mr. Ido says, "I am the future international language of the world."

Mr. Polyglot (Slapping *Webster* on the back): I tell you, old boy, we'll have to take a back seat soon. At the same time you're at the root of it. In the meantime we'd better take Mr. Esperanto's advice and consult you a bit more. (All shake hands around and go off amicably together.) Thanks are due to Mr. John C. Bleg, E. F. McPike of Chicago, for Esperanto and Ido.

OUR GREAT INVENTIONS

Cyrus Hall McCormick

This American was born in a log cabin in West Virginia, of Scotch-Irish pioneer parents. As a contemporary of Lincoln, he saw the stirring times of that period of our history. Robert McCormick, the father of Cyrus, was ambitious to invent a reaper, and the son grew up with the idea and took over the work where his father left off. At the age of twenty-one he had completed one of the greatest inventions of the world. The new

machine increased the cutting power of one blade from 3 hours to 10 minutes per bushel. This reaper has been improved to self-binding; the threshing machine and all the great labor-saving tractors have been added. The International Harvester Company has 25 factories in this country and 4 in Europe. It is the greatest farm-implement industry in the world and makes 375,000 machines a year.

A visit to a farm and inspection of machines and steam tractors for farm labor provide good discussion on the evolution of tools and primitive implements into the perfect machine. The miles of cultivated fields around suggest the boundless prairies and dense forests of former pioneer times. Trying a hand at turning sod, or grubbing out a recalcitrant root, gives an idea of the pioneer hand labor which changed the wilderness to waving fields of grain.

John Deere and the Plough

What McCormick did for the harvester, John Deere did for the plough. From the single blade he grew the cultivator and machinery for preparing the ground for any growing thing. His devices carry corn through planting, cutting, shelling, and the elevator to the feed mill; hay from the seed to the pressed bale in the mow. He has every kind of plow, harrow, rake, and cultivator to be run by hand, horse, or steam; potato planters, promoters, diggers, wagons, trailers, trucks, tractors, fertilizers, elevators, engines, stackers, loaders, dumpers, spreaders, lifters, shakers, sifters, and shellers for use in garden or farm. The "Leaping Deer" trade-mark is a liberal education in agriculture as well as machinery. Get interested in the inventions that help feed the people.

Primitive Implements

A collection of primitive implements can almost be *picked up* in a camp environment and put on as a camp exhibit, or can help illuminate a homecoming or county fair meet, or a camp Labor Day. Implements suggested.

1. Notched tree-root plough, fire-hardened and sharpened. (Still used in India.)

2. Primitive harrow made with wooden pegs or ten-penny nails. Camp rake.

3. Tree-end hoes; cut right length and thickness of handle and sharpened blade.

4. English dibbling sticks for planting corn and beans. (Bean-setting dance, Cecil Sharpe.)

5. Methods of hand sowing, with one or both hands, from waist bags and baskets.

6. Group show hand cutting, sickle, scythe, cradle, games.

7. Group show hand binding, threshing with flail, treading. (Folk games.)

8. Show old derelict styles of machines for sowing, mowing, binding, etc.

9. Young farmers may be willing to show off their improved machines.

The Romance of Steel

The evolution of industry by means of machinery, railroads, bridges, tunnels, and skyscrapers would have been utterly impossible without the development of the wherewithal from which to make it. The great steel industries of the country were ably led off by our doughty Scotch-American citizen, Andrew Carnegie. At fourteen he was a messenger boy for the Pittsburgh Telegraph Company, which was the only "prep school" Carnegie ever attended. Next he entered the Pennsylvania Railroad employ, and during the Civil War was Superintendent of its military railroad and telegraph lines. After the war he entered the Pittsburgh Iron Works and was associated with seven other plants. He introduced the bessemer process into the Homestead Steel Works. He retired in 1901 and began his enormous educational endowments—Institute of Technology, Foundation for Advanced Training, Library System, Fund for Employees, Hero Fund—built the Peace Palace at The Hague, endowed universities of Scotland, and wrote books on many subjects.

STORY OF TRANSPORTATION

Among the master builders of our country must be reckoned our railroad men. These mammoth projects not only required

expert engineering and mechanics, but men of vision who look out over our thousand-mile prairies and deserts and insurmountable mountains, to carry forward progress and commerce. The Baltimore & Ohio Railroad followed the old beaten trails along the valleys of the Potomac and the Monongahela, across the Allegheny Ridge to the Ohio River. The crossing of the first passenger coaches over the mountain tops was one of the thrilling events of the times. Charles Carroll of Carrollton and Johns Hopkins are two honorable names on the first Board of Directors.

James J. Hill

Among the dominant figures in the later railroad world stand two compelling names, Hill and Harriman. Jerome J. Hill was born in Guelph, Ontario, Canada, where he received a college education. Later he came to the states and began his man's work at St. Paul as a clerk in a river steamboat company, established in 1870. Mississippi transportation was then at its height. This he soon connected with the Red River of the North. When the early St. Paul Pacific failed, Hill interested capitalists in the output of the great wheat fields of the Red River Valley, got control of the old road, extended it to Manitoba and from there to the Pacific. He became President of the Great Northern Pacific, extended it to Puget Sound, and from there by steamship to Japan. He had a railroad that swung around the world. He later bought the Northern Pacific. Follow the trails of these two roads.

Edward H. Harriman

Harriman was a skilfully trained New York boy who spent his youth in the study of finance among the great financiers of the day. In 1879 Harriman began his railroad amalgamation of the Illinois Central, the Union, Central and Southern Pacific Lines, which gave him unobstructed roadway from Chicago to the coast. He began connecting these with various smaller unsuccessful lines and soon had a network of railroads which extended the length of the coast through the Southwest to Mexico and across the desert. With the Union Pacific, Southern Pacific, Southern Pacific and Mexico, Pacific Mail Steamship Company,

Portland and Asiatic Steamship Company, Illinois Central and Central Georgia, he not only encircled the globe but our own country. Roosevelt called Harriman an "undesirable citizen" during the great trusts discussion, but Harriman made good. When the Colorado River threatened to flood the Imperial Valley, he turned all his railroad forces to the job and saved thousands of people and the valley from annihilation.

Transportation Exhibition

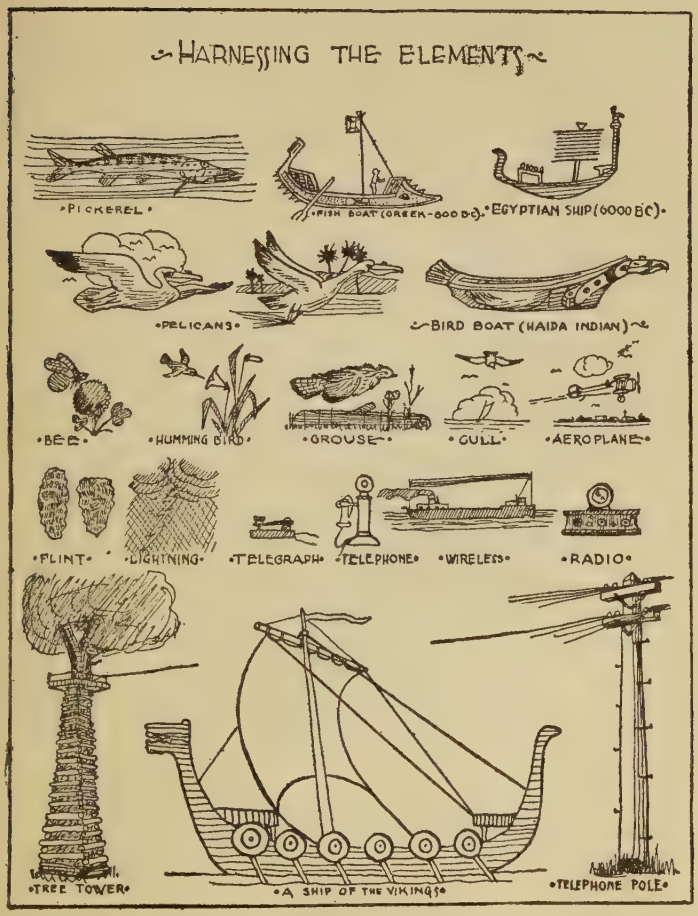
Only a limited exhibition of transportation would be possible in camp:

1. *Human carriers:* bundles, sticks, bags, squaw with baby on back, first aid, and other examples.
2. *Beast of burden:* man puts load on horse, then rides; Indian horse-drag of poles, or *travois.*
3. *Picture of first wheel:* section of log, like a roller, two smaller sections joined; two wheels, man pulling jinrikisha; wheelbarrow, handcarts.
4. *Horse-drawn vehicles:* two and four wheeled, drawn by animals; old-fashioned gig, carriage, etc.; examples will be found on farms.
5. *Horseless vehicles* (trains left out): automobiles, bicycles.
6. *Boats:* dug-out, canoes, rafts, houseboat, flatboats, catamaran (two fastened together with a platform built across).
7. *Aircraft:* all types of airships and planes; waterplanes.

AMERICA'S TORCH BEARERS

Thomas A. Edison

The semaphore telegraph and a hundred years' experimentation preceded the electric telegraph and the laying of the Atlantic cable. It remained for Thomas A. Edison, our Wizard of Electricity, to give us applied perfection. Edison was born in Ohio, 1847, and later lived in Michigan. He began his career as newspaper boy on the Grand Trunk railroad, reading all the literature he did not sell, experimenting in printing, electricity, and mechanics between times. He published the *Grand Trunk Herald,* using a freight car as a laboratory and office. His next step was as telegraph operator for the same line. Edison was


HARNESSING THE ELEMENTS
PICKEREL
FISH BOAT (GREEK-800 B.C.)
EGYPTIAN SHIP (6000 BC)
PELICANS
BIRD BOAT (HAIDA INDIAN)
BEE
HUMMING BIRD
GROUSE
GULL
AEROPLANE
FLINT
LIGHTNING
TELEGRAPH
TELEPHONE
WIRELESS
RADIO
TREE TOWER
A SHIP OF THE VIKINGS
TELEPHONE POLE

a lively boy, and his first invention was a repeating instrument which would transcribe the message without the operator, while Thomas was busy with his investigations. He became a lightning operator but some of his inventions were failures, which made him more careful and studious. He next went to Boston as an expert electrician, where he made a stock quotation printer, and hundreds of other inventions. These brought him some money and he built his laboratory in Orange, N. J., where he carried on the experiments which have so greatly benefited humanity.

Alexander Graham Bell

Contemporary with Edison, Alexander Bell did the same work for the telephone. Bell was born in Scotland, educated at Edinburgh and London universities, and came with his family to Canada in 1870. His father was interested in methods for the deaf and dumb, and later taught speech in Boston institutions. It was through this that young Bell gained his interest in hearing devices and perfected his telephone.

His studies and experiments in transmission and reproduction of sound by light waves led to the speaking telephone, which has become one of the greatest benefits to our times and progress. Although there were many other telephones invented, the Bell System was indorsed by the U. S. Patent Office. He has retained his interest in the deaf and dumb, and invented many practical devices for the deaf. Mr. Bell is president of the American Deaf and Dumb Speech Promotion Association, president of the National Geographic Society, regent of the Smithsonian Institute, and member of the National Academy of Sciences.

Marconi Wireless

Guglielmo Marconi revealed one of the World's Wonders in his perfection of wireless telegraphy. He was born in 1874, of an Irish mother and an Italian father. He spent many years of study in the best laboratories of Europe. Since the beginning of this century he has been sending messages in the transatlantic service. His S O S has been the means of saving many lives and averting tragic disasters at sea. During the World War

he took charge of the wireless service for his country, Italy, and received many honors. Some boy in camp will be able to tell you all about the "persistent wave system," and be able to demonstrate it for you.

David Sarnoff

The story of this young Russian boy is a typical history of the making of a young American. He was born in 1891, had mastered the Talmud, translated thousands of words into Russian at the age of nine, and was ready to come to America. He began his career in the New York Ghetto, supporting his family as newsboy mornings and evenings and attending public schools. At fifteen he had eight years of schooling and found his first real job in a Postal Telegraph and Cable office.

David remembered that his race was not allowed to operate the telegraph in the Old World and made up his mind that this should be his future career. He earned $5 a week, kept his paper trade, and started upon his radio career. He learned the Morse code, went into the Marconi wireless offices, decided to become the best wireless operator in the world, and resolved not to *be on a job* but to know all about radio. He spent two years on a lonely post at Nantucket, where he could study. He returned to New York and at eighteen installed wireless. He took the messages from the sinking *Titanic* and saw wireless put on every seagoing vessel by act of Congress. He is vice-president of the Radio Corporation of America, and is called radio's sure-fire prophet. Some of Sarnoff's mottoes are:

Be adaptable but don't lose your character.
Work consistently, not in spots. Move on.
Do *one* thing better than anyone else in the world.
Be courageous but not defiant. Work well with others.
Have faith in mankind but don't be gullible.
Separate fundamentals from detail.
Visualize your plan ahead but watch the next step.

History of Light

Camp is a peculiarly suitable place for a discussion of light. Boys for the first time brought into close contact with nature's

methods of lighting—stars, moon, flashing sunlight, reflections on water, darkness of woods, fireflies, coming dawn and daylight, use of lanterns, flashlights—and are easily led from firelight to candles, oil and other substitutes. Discuss the subject "Leaders, from Franklin to Sarnoff."

Making Fire

Boys experiment in many ways: with two sticks, flint, punk, burning glass, making lightning.

Use of oils for light, wicks, candles, lamps, reflectors. Making matches, chemicals, percussion caps, powder.

Combustible chemicals—gas, electricity, telegraph, telephone, wireless, radio.

An interesting discussion may be developed around the fitful radiance of the camp fire.

Electricity interests boys more than any other subject at present. Most of its leaders were self-made men, who worked harder at their ideas than at their jobs.

The same development plan may be followed with air and water planes. Study movements of fish, bumblebee, humming bird, sailing bird, all embryo water and air craft—water plane.

AMERICAN INDUSTRY

Industrial Communities

The immense acreage, enormous enterprises, and the isolation of many parts of our country produce difficult social situations. In many sections commercial recreation reigns supreme. The reviving of community play falls upon the Club Director. The Club boy and the group become his *aides* in any festival undertaking. The Y gym is a vital factor in such neighborhoods, and with help from its foreign constituents may call back much of the spirit of *playing together* which our modern recreation aims to reinstate. Why should not a neighborhood festival glorify the industrial interests which have brought the community together, instead of turning entirely to outside diversions? The following programs may suggest social and industrial units of play:

King Coal

Coal and its by-products constitute the greatest forces of our enormous industries which turn the industrial wheels of the world, besides engaging thousands in their own production. The abnormal underground life of coal miners, the isolated conditions of coal regions, demand the strongest recreational reactions. Y M C A, Boys' Clubs, Boy Scouts Playgrounds, all share in providing recreation for men, boys, children, and families in these districts. Week-end camping, picnics, festivals of music, games, folk dancing, athletic events, which provide healthful pleasure for these communities, are assisting in the best type of Americanization. The aesthetic and dramatic elements should not be omitted from such programs, nor their emotional stimulus turned over entirely to the movies.

The dramatization of the story of coal suggests a spectacular project well worth while and not difficult. Scenes should be staged on a hillside with a gully between actors and the audience seated on the other side.

1. King Coal and his imp attendants crowd out of the bushes from the back of the stage. The King (a stalwart miner) is enthroned, while his all-black imps indulge in simple tumbling, somersaults, handsprings, cart-wheels, and other funny stunts. Raised seats should be built at the stage rear to furnish the actors seats later.

2. Sunshine sprites (little girls) flood the stage, driving off imps, and perform their flickering dances.

3. Green branches come on, followed by blossoms and the flowers of the neighborhood, joining with the sun sprites in pretty evolutions. A flock of tiny butterflies in many colors sip from the flowers.

4. Older girls in black draperies represent Chaos of Nature, burial of vegetable growth to make coal. At the end of their whirling movements they throw themselves dramatically upon their faces, lying silent for a time, then move off slowly with draperies over their heads, representing a vein or fissure of coal. They join others at stage rear.

5. Real boys of 14 and upwards now come on in prospector and mining dress with pick, shovel, bars, drills, pulleys, etc.,

staging their activities, which can be done across the front of and below the stage, with buckets and pulleys. A rescue could be enacted and conclusion left to the boys.

6. After a picnic dinner, the day may close with a fiesta of folk dances, drawn from the different nationalities in the camp. The director of the gym classes may see that the young people join in these. Also National songs should be sung.

Queen Cotton

The American cotton industry employs more human beings than any other in the world — 2,500,000 for field work alone, many thousands in preparation for machines, and 1,750,000 as factory wage earners. How many of these people play or have time for recreation is one of the problems of society. Their week-end camping or vacation should be given over to nature and the best type of recreative activities.

Cotton is grown in sixteen of our states and as many more foreign countries — China, Japan, Egypt, India, Persia, Russia, Turkey, South Sea Islands, Mexico, Peru, Brazil. Cotton is among the most ancient weaves found in Egyptian tombs. No machine has been yet invented for picking cotton. The 1914 crop cost $162,000,000 for picking alone. Ginning has been made automatic. Much of the cotton grown in the south is milled in the north. Any young citizen engaged in this form of work may be proud of his calling.

For community performance once a year, a cotton celebration may be held on automobile floats, the equal of any Mardi Gras. Suggestions:

1. Queen Cotton enthroned, surrounded by her maids and sprites, cotton blooms and bolls.

2. Show series of different growth episodes, plant, hoe, chop, pick, gin.

3. Follow with hand machines for carding, spinning, old spinning wheel.

4. Display prints, chintzes, calicos, linsey-woolsy in old fashioned dress.

5. Display floats of manufacturing processes as far as practicable.

6. Have costume display of different periods — Colonial, Dolly Madison.

7. This may be followed by staging of folk spinning and weaving dances.

8. Community dances —Virginia Reel (hemp weavers dance), Pop Goes the Weasel. All may be followed by a program of Community Athletics.

Rice Culture

While this is not so common a product in our country, it belongs to the all-round-the-world food products. It is both an imported and indigenous food plant, wild rice being one of the native American Indian foods. Some say it drifted over on the Pacific. The large oriental shippers of past centuries brought over seed from China, India, Japan. A very interesting pantomime can be developed from rice growing since it is almost all hand processed; sowing, flooding, cutting with sickle, gathering, binding, flailing, sifting, polishing. Close with a chop-stick step chorus. The exhibition may be brightened by oriental dress, crackers, etc. The Chinese story could open with the figure of the Chinese Emperor and his court going to the fields and sprinkling the ceremonial seed as an offering to earth.

Sugar Cane

Sugar cane finds its home in most tropical zones, and especially along our own southern boundaries. The cultivation of cane is one of our most important industries. A Sugar Cane Festival in its natural environment should suggest an appetizing and delectable occasion to camping youth. A program of exercises reviewing the processes of the planting, cutting, grinding, milling, boiling the juice of the cane, could easily be arranged and performed, viz:

Come on in a procession, carrying cane, marching to the tune of Dixie. Make a pantomimic dance of stopping to plant (from hip), hoeing, chopping out, cutting, and milling the cane. Then form a large circle, throw in the cane, finish in close formation (arms around the outside), turning slowly in mill fashion. A program of social games may follow (circles, lines, squares) such

as Bingo, and Pop Goes the Weasel. There should be a contribution of clogs and field songs, accompanied with banjo. The affair should end with an All-Southern dinner with sorghum pudding, spice cake, molasses pie and all sorts of sweets made from the sugar.

Oil Fields

The oil products do not offer much suggestions for romantic exploitation, except the thrill of getting suddenly and unexpectedly rich. The yield now stands *billions* of gallons a year, which in turn motivate *millions* of machines in all their varied application to labor and pleasure. Oil may be followed with light.

Gold, Silver and Other Mining

The mining of gold and silver and precious stones belongs to the most ancient arts of man. In those days they were used for decoration while we turn them into pelf. Gold hunting belongs to the historical traditions of our own discovery — the Indians of Peru, Brazil, Mexico, etc. In later days we are interested in their neighbor products — iron, tin, copper, lead, mercury, arsenic, aluminum, sulphates and other chemicals. Mining courses abound in colleges and some day we may expect a brilliant interpretation of earth's chemistries from an embryo scientist, told in spectacular colored light scenes. Mining should make a wonder story for the educational cinema of the future. Boys are interested in the wealth of our country and might care to discuss some of its problems:

Name some of the largest mines.
Tell the story of a silver dollar.
What is the standard rating of gold and silver?
How are the world markets controlled?

Ranges and Ranches

While cattle ranches have lost much of their romance with the passing of the cowboy, such lore as remains is found in the yearly roundup and cattle shows, which display the skill of the range rider and his herd. The modern boy is getting school

credit for rearing a good pig or calf, which may also take a prize at the county fair. It was Roosevelt's ranch experiences which shaped his later career. Read his "Holidays in the Open," "Hunting Trips of the Ranchman," "The Rough Riders," Charles Scribner's Sons, which give excellent pictures of American ranch life.

The great grains, wheat, oats, rye, barley, corn, bean and other grains, are projects too vast to touch upon. Grasses are over three hundred in variety, among which timothy, clover, alfalfa, blue grass, pampas, and buffalo are hay products. The mammoth fruit ranches of the coast, with their year-round harvests, adjust the school year and home life to their needs. These would seem a perpetual out-of-door fête, were it not for the stupendous labor attached. Schools are held right in the fields for children of the pickers. All these enterprises require well-ordered recreation times and plans. The vast and varied life of our country calls for a kaleidoscopic scheme of recreation, in which every boy has a part to help keep it clean, wholesome, and vital, by doing and knowing the best, becoming a play leader on his own account wherever he may be. General suggestions for play.

Evening Community Games around the Camp Fire (under a leader).

Community singing and violin or cornet solos.

Competitions among smaller boys in picking and games.

Team games of all kinds among boys and men.

Closing festival, illustrated with fruit and flowers.

PUBLIC WORKS CELEBRATION

Scene: Meeting of commissioners of railroad tunnel under lake. A rough tent or shack, with tables, desks, maps, papers, drawings, etc. Men seated about.

First Commissioner: These reports look good. The work is on time and has suffered little delay.

Second Commissioner: Yes, the aboveground work and cuts have been very satisfactory.

Third Commissioner: Wish we might say as much for the tunneling. It has been exceedingly slow and dangerous. If it were not for those stupid, faithful Wops and Dagoes, I don't

know what we should have done. They just *work* and don't *know* how much they risk.

Superintendent of Works: There has been no loss of life, has there? The plans were all right?

Second Commissioner: There have been occasional accidents in spite of plans and specifications.

First Commissioner: Well, of course, that item can be covered by insurance and hospital fees.

Third Commissioner: Not entirely. What those poor moles endure drilling through the earth, with the constant dread of thousands of tons of water ready to push through any minute, cannot be paid for by any company's money.

Superintendent: They seem happy enough and well fed, by the size of the bills that come in! As for pay, of course, they are laborers!

Labor Boss: You ought to see them run when a trickle comes through! Lazy devils!

Second Commissioner: Well, who wouldn't run? I notice you keep out of the danger zone pretty carefully yourself.

Superintendent: I suppose it's because of the women and children on the outside getting anxious?

Third Commissioner: You should have heard them the other day when the beam came down and smashed Cerno's foot! The doctor thinks it will have to be amputated. No company can pay for that, and the women know it. He will be maimed for life.

Superintendent: Well, well! What we're here for is to talk about the work, not the men. Our business is to see that the contract is finished on time. The president of the company and the stockholders want to ride through that tunnel by the fifteenth of next month and eat a fine dinner on the other side, in honor of the event. The mayor and the governor have promised to speak and the governor's daughter is to break the bottle. Can't you rush them a little? (Sounds of noise and shouts coming from the tunnel mouth. Men rise hastily.)

First Commissioner: They are all talking and rushing about. No accident, I hope, no delay?

Second Commissioner: What's the matter? Anybody hurt?

Has there been an explosion? I hope the roof hasn't caved in. (The Wops and other foreign laborers come nearer, shouting and gesticulating. One begins to hop and dance about wildly; others sing, slap each other on the shoulders, etc. A circle is formed and the men dance around. The women and children come on, shouting and laughing.)

Superintendent: This doesn't look like an accident. What's it all about, anyway?

Workman (Running up): It ees Edgardo. He see eet first. Hees peek it go troo on the odder side. Eet is dere, de daylight him come tru. Eet is now gret joy and playtime. (He wipes his perspiring face.)

Second Commissioner: They have broken through; they are dancing for joy! Poor brutes, who should be happier than they? They do the work and the suffering.

Superintendent: All this fuss because they are through the tunnel? Ha, ha, ha, that is a good joke!

Workmen (Coming up with hats off, wiping their brows): You geef us holyday? We dance and sing at de party. Our hearts hev mooch joy dat de cars go troo.

Third Commissioner: There you have it! I vote that the workmen be invited to the celebration and that we give them a good feed in appreciation of their toil. They have been carrying as much responsibility as we have and have as great appreciation of its success. At least they express it better than we do.

Superintendent: Well, I agree with you and will carry the word to the president of the company. Lay 'em off for the rest of the day and put the night shift on to clear the way. (All go off.)

Note. The above incident actually occurred in Canada at the completion of the great railroad tunnel which runs part way under Lake Erie.

SCENES FROM PANAMA CANAL

The incidents of this project are of long-standing historical significance and cover a period of 400 years. The scenes spread over Spanish, English, French, and American history, with American gold-hunting Argonauts of 1848 between.

Scenes from history can effectively be given, beginning with

a static tableau of Columbus landing, copied from some famous picture. The last scene may be partially given in speech or dialog, presenting the arguments involved in building the canal. Another way would be to show slides or moving pictures of the building of the canal itself.

Tableaux:

1. Columbus landing at the Isthmus on his fourth voyage. 1505. (See pictures.)

2. Balboa sees the Pacific Ocean, marches in, boots and all, and takes possession in the name of Spain, raising his sword hilt for a cross: "Lord Eternal and Almighty God, who by Thy sacred word hast created the Heaven and the Earth, in Thy name I take possession of this land and its great Sea." Soldiers turn and pass out as they came on. 1513. (Pantomime.)

3. Cortez arrives with explorers. Rude ship's prow or galleon with rough sail protrudes from water or bush; men pour out with tools. They begin to mark off the ground for canal. Men survey with crude surveying instruments; others cut brush. 1520. (Pantomime.)

4. Sir Francis Drake raids the Spanish Treasure House at Nombre Dios. Boat prow shows from water; men steal across to fortress; one set holds guard while others carry out ingots of gold and silver and make escape. 1572. (Pantomime.)

5. General Simon Bolivar, Dictator of Spanish-American Colonies, declares Panama free from Spain. He calls for a Spanish-American Congress. Spanish and American flags raised. 1826. (Boys write speech.)

6. Argonauts of 1849 travel Balboa's "Golden Road" of the Panama Route. Men come on with picks and shovels, beginning the Panama Railroad. 1850–1855. Rough gold hunters and Panama Indians cross stage with the banner "Bridge of the World." (Pantomime.)

French History of Canal

1. French officials meet United States Commission; meeting called to order and sea-level canal proposed. Ferdinand de Lesseps, builder of the Suez, announces company will be formed for a sea-level canal. 1889. Cheers and speech.

2. French officials come on and report the failure of De Lesseps; great loss of life and money; company bankrupt. De Lesseps goes off discredited. (Read a report.)

American History

1. Panamanians meet United States of America representatives, asking for their coöperation in building the canal. Act of Independence is read. Treaty is signed and "Old Glory" is raised over Panama. (Cheers.) Officer announces company for Panama construction. Goethals, new Commissioner of Works, announces that a lock canal will be built. All cheer and shake hands. Calls for "Roosevelt, Roosevelt! Speech, speech!"

Colonel Roosevelt: And now before a stroke of work is done, we will clear out the malaria-carrying mosquitoes, build hospitals and comfortable shelters for the workmen, and make the country fit to live it. Then we will tackle the mountains and rivers and ocean and move them around where we want them. Recite poem. (Cheers, off.)

The costumes are blue cuffs and collars and caps for French; straw hats and linen coats for Panamanians; very little clothing for Indians.

GOETHALS

A man went down to Panama
  Where many a man had died,
To slit the sliding mountains
  And lift the eternal tide:
A man stood up in Panama,
  And the mountains stood aside.

The Power that wrought the tide and peak
  Wrought mightier, the seer;
And the one who made the Isthmus,
  He made the engineer,
And the good God He made Goethals
  To cleave the hemisphere.

The reek of fevered ages rose
  From poisoned jungle and the strand;
Where the crumbling wrecks of failure
  Lay sunk in the torrid sand—
Derelicts of old hopes desperate
  And venal contraband.

For a poet wrought in Panama
  With a continent for his theme,
And he wrote with flood and fire
  To forge a planet's dream;
And the derricks rang his dithyrambs
  And his stanzas roared in steam.

From out our age three giants loom
  To vouch man's venturous soul;
Amundsen on his ice peak
  And Peary from his pole,
And midway where the oceans meet—
  Goethals beside his goal.

Where old Balboa bent his gaze
  He leads the liners through,
And the Horn that tossed Magellan
  Bellows a far halloo;
For where the navies never sailed
  Steamed Goethals and his crew.

So never more the tropic routes
  Need poleward warp and veer,
But through the gates of Goethals
  The steady keels shall steer.
Where the tribes of men are led to peace
  By the prophet engineer.

Percy MacKaye

Note. The fourth and sixth verses are omitted.

PAGEANT OF THE DESERT

These tableaux could be given in a desert neighborhood or to complete the story of the opening of the Southwest.

1. A group of Spanish explorers cross the foreground, gazing anxiously forward. They have with them two Indians, bound, who are acting as guides. They put down their packs, searching for water. The Indians, threatened by the Spaniards, point forward. The Spaniards gesticulate and shrug impatiently. Leader raises sword hilt for cross. All go off.

2. A group of weary padres comes on, bearing a rustic cross and singing a chant. A few friendly Indians follow with packs. They plant the cross in the sand and throw themselves down, open their packs, eat parched corn, and quench their thirst with wild oranges. After the meal all kneel and pray, then gather their effects, and start on their journey.

3. A group of pioneers, sick and dying of thirst, comes on, following a mirage. They run forward to drink and scoop up

sand instead. They fall forward, struggle to rise, go on, fall again.

4. A prairie schooner with settlers' families appears. These make camp, cook flapjacks and coffee, and stand or sit about eating. Children run around; mothers and girls herd them together. Boys with guns and dogs scout about a bit, point, sight, aim, etc. Elders clean guns and repack. Children pick up shells and bring them to grandfather; old man examines and shows men; they gather specimens and put in vest pockets. Gold hunters come on with picks and pans; investigate; gather specimens, shake their heads, and gradually all depart.

5. A group of surveyors of the Kearny Expedition of 1846 come on and lay out a route for a roadway which will assist the oncoming pioneers. The Pony Express may ride by, followed by Indians. The Butterfield Overland Mail with passengers appears. A "movie stagecoach robbery" may be staged, adding humor as well as history, to the scene. Horse pistols, sombreros, fainting ladies in hooped skirts and coal-scuttle bonnets, smelling salts, little girls in pantalettes, gentlemen in top hats, beards, and plaid waistcoats make an interesting costume picture. When all are well robbed, the desperadoes disappear in desert bushes, the coach is reloaded, and the driver cracks his whip and goes on.

A speaking section of the pageant may be here incorporated, reviewing Ebenezer Hadley's preliminary survey; the irrigation canal project; facts of climate, soil, possible growth. California Legislature urges Congress to cede desert. Formation of California Irrigation Company. U. S. Reclamation Service appeals to Mexico. Mexico refuses concession. Imperial Valley opened to settlers. The Colorado River runs away into its old channels; history of the Salton Sink; Harriman and California Development Company; Southern Pacific Railroad takes over rescue. An unpaid national debt.

STORY OF THE APPLE PIONEER

Jonathan Chapman (Johnny Appleseed) was born near Bunker Hill in 1775. His father was a Revolutionary veteran who gave his children all the advantages the times afforded. At eighteen

Johnny and his younger brother went West on foot to Pittsburg Landing. This was the head of the Ohio River from where the settlers in their flatboats started for the Mississippi Valley.

Here Johnny built a home and started his first apple-tree nursery. His idea was to supply the pioneers with apple seedlings to plant in their new clearings. He scoured around among the old farms of Pennsylvania, gathering seeds and cores from the cider presses and apple dryings. These he sewed up in small deerskin bags and pressed upon hundreds of settlers going down the Ohio River.

In 1806 the "Appleseed Missionary" left his home to carry seeds and help the new settlers plant orchards, as far west as the Mississippi. He walked 10,000 miles, visiting the most remote settlers, often rescuing them from Indians, sickness, and starvation. Everywhere he left order and cheerfulness, thrift and comfort. For 40 years he helped over 500 settlers plan nurseries and lay out orchards. The following sketch may be presented at an apple picking:

Dramatization

Spirit of Wilderness (Indian in wild dress, carrying a branch of thorns and briars): Who is this coming to invade the wilderness with a flowering branch?

Indian: He has no weapons. He cannot kill. We will stop him and make him defend himself.

Johnny Appleseed (Accompanied by pioneers with ax and gun comes on, carrying a blossoming apple branch, singing. Group of Indians advances upon him threateningly): Hullo, why so angry? Have I disturbed you in any way?

Spirit of Wilderness: Why do you come into the wilderness singing? Do you not know that we are the destroying spirits who guard and protect this realm? We will set the wild things upon you.

Johnny Appleseed: We come bearing the apple branch of peace and progress; for wherever the apple grows and bears fruit, there will be homes and happy children, and civilization will come to stay.

Spirit of Wilderness: Civilization? That word means death to us. Let us fall upon them and destroy them!

Johnny Appleseed: Nay, nay, we will not harm you. We come unarmed and bring fruit and plenty, in place of famine and death. We are not afraid of you.

Indians: Plenty, did you say, and no more famine and death? We cannot understand that. We live on the chance of the wild and sometimes feast and sometimes starve.

Johnny Appleseed: But your white brother has come into the wilderness. He cannot live as you do. He must have other food than the hills supply. He will share his harvest with you.

Spirit of Wilderness (Enraged): He is an invader and we will have none of him. We will fall upon him and destroy him and save our wilderness.

Indian (Comes forward): Let them come! Ho, ho, ho! They will perish fast enough. The wild beasts will devour them; the loneliness and fears of the forest will overcome them.

Johnny Appleseed: That is why I have come—to bring cheer and comfort, as well as food! This fruit brings memories of friends and home, for wherever the apple grows, there will be neighbors and homesteads and good cheer.

Spirit of the Wilderness (Indians hopping around, yelling, and laughing): Oh, let the wilderness take care of them! Our briars will scratch and poison them; the wild things will feast on them; the frosts will nip and freeze them; the sun will scorch them. Let them come into the wilderness. That will be the end of them. (Run off.)

(Tableau: Johnny Appleseed and pioneers shake hands and start planting trees.)

Pioneer: It is well you have come with us to give us heart. Now we will work together.

Conservation Play

Many of the serious lessons which our Government is trying to promulgate by means of pamphlets and documents (never read) may be learned through an interesting and instructive pageant. The story of the destruction of the Big Trees of California is duplicated everywhere. The only difference is that the

calamity came earlier in the East and Northwest. To be given in connection with forestry, or Nature-study finals. Condense if too long.

THE KEEPERS OF THE FOREST

"Druids of the Forest" are gathered in council, to discuss and punish the vandals through whose carelessness our great resources are being destroyed. They sit in a magic circle. Culprits are haled in by the forest rangers and other public servants. Fire vandals, game hogs, land grabbers, claim thieves, log stealers, stream polluters, fish destroyers, grazing demons—all are arraigned. Finally the Educator comes in and says we must all go to school and learn that it is very poor policy to steal from ourselves. No especial properties required.

The Druids with hair and beards of moss, wrapped in army blankets, sit in a semicircle. Gnomes seize and hold fast two tramps who are trying to sneak by. Forest rangers come in armed. They point to the tramps.

Rangers: There they are! They had almost escaped us! Thanks, little fellows whoever you are! You've given us a good lift today. Stand up here until we get you. (Fastening men with handcuffs.) Now you'll start some more forest fires, will you?

Tramps: We didn't go for to do it! We just boiled us a little coffee!

Rangers: Of course, and forgot to put the fire out. Careless, that's all; the old story.

(Two more men with surveying instruments are brought in by mountain police. They protest and try to show some papers.)

Police: We found these land grabbers resurveying and changing the boundaries. They might have gotten away with it, if we had not caught them.

Government Surveyors: Come along, come along! (Turning to the police.) You've saved us. Have you any more of those bracelets? There, that's the thing. Now you're safe. (Turning.) Well, quite a gathering of citizens! We were out prospecting for the new government dam when we find a posse diverting a stream; new works well under way. Here they were, armed

with papers! They had been around collecting money and promising the farmers free water!

Lumberers: Well met! We found this set of log stealers, men we were hiring and paying well, breaking the boom and slipping the logs on us!

Grazing Ranger (Driving two men shackled with a rope): Here we are! This one overstayed his grazing permit three months. This one has no permit at all, pretends he lost it! Why, men, it just takes a little to be honest! (The Druids all stand. The Gnomes mischievously tease the culprits.)

(A group of hunters comes on with guns, ducks, etc.)

Police: Well, well. This *is* a meeting of friends! Welcome, welcome, bring 'em on!

Game Inspector: Yes a bunch of game hogs! These four men killed 500 ducks today! Are you supplying a duck market?

Men: We had a bet with our club, and we won!

Druids: The beauties! Oh, what a waste, what a shame!

(A group of crestfallen fishermen come in with fish and kit.)

Fish Commissioner: Caught them fishing out of season, for the fun of the thing—they can't eat them. (Men hang their heads.)

(Trees, Streams, Oil, Gas, Coal, Ore, Fuel, Wooden Ware; Pulp, Railroad Ties, all press noisily forward and shrill out their opinions. Smaller boys should be used for these parts, their identity printed on their caps.)

Trees: Man slaughters us by the thousands and leaves us unburied on the ground. Our forests are graveyards.

Streams: He leaves us defenseless to storm and flood and the mercy of the sun.

Oil: He searches us out and leaves the earth torn and gaping.

Gas: He uncovers us and leaves us to breed death and disease, or to give poor light.

Iron Ore: He steals all our wealth; we shall not last much longer at this rate.

Gold and Silver: Ha ha ha, he *loves* us. He can buy the world with us.

Coal: We make life hard for him—a life for a life! We are worth our weight in gold today. (Shoulders gold roughly and stands in front of him.)

Fuel: If only he knew how to use us! What he wastes would keep the world warm.

Shingles, Staves, Rolling Pins, Clothes Pins, etc. (Dance around mockingly): He takes a whole tree to make me. He thinks I am worth an oak. (Each one comments.)

Pulp: Well, he is not losing out on us! We are cheap! We can be made from anything, now that he is down to his last poplar. We'll make the clothes and homes of the future.

Railroad Ties: We're made of such poor stuff now that it's easy to ditch a train.

Druids (Loud and aggressive): Law breakers, every one; breakers of your own man-made laws; breakers of the laws of life! Away with them all!

(The governor of the state with a commission from Washington has entered and hears this last statement. He glances around and then steps forward.)

Governor: Our visit is timely (to the Druids). We are intruding upon your council, but your arraignment is just and right. We have laws. We have commissions and good service that watch night and day; but until every man helps keep the laws he helps to make, not much will be gained. For ages your wealth lay freely about. Man had learned to use it. Greed got the better of him. First he tore the land away from the Indian; then he proceeded to extract all he could lawfully or unlawfully for his own gain. He cannot use it; he cannot take it with him; he cannot even keep it; but he likes to think it is his. The few who have the most ride over those who have the least. Would that the government had power to hold men to just what they could earn by labor. (Looking about.) This looks like a good Court of Judgment to me! What will you do with the prisoners? (The Gnomes begin to tease, and the prisoners get restless.)

Druid: The killer must be killed. Death is none too good for him who would kill his children. (Druid glowers upon the men, muttering.) Death! Death!

Educator (Comes on while others are talking. Raises his hand): No, no, this will never do! We are really too advanced to use such stern measures. It is ignorance that is to blame! Men would never act this way if they understood. (Turning

to all assembled.) The trouble is we must all go back to school and learn something. We are all uneducated. Men will never kill themselves if they understand. Judges, will you give these ignorant children another chance? Even now at Washington, the most learned and wise are studying and learning Nature's laws. Our colleges and schools are following them and instructing the younger generations. As for these grown-up sinners, they will have to learn all over again. We will not put you in prison for breaking the law, but just long enough for you to get your lessons. Nature provides in abundance. Fire, Earth, Air, and Water are anxious to serve us if we treat them right. Thank you for this lesson. If in the future we do not behave ourselves, we deserve destruction. Now off, everybody, to help build up this country and not destroy it.

SUGGESTIONS FOR SUNDAY PROGRAMS

NATURE AND THE BIBLE

He stretcheth out the north over the empty place and hangeth the earth upon nothing.

He bindeth up the waters in his thick clouds and the cloud is not rent under them.

He hath compassed the waters with bounds, until the day and night come to an end.

He divideth the sea with his power, and by his understanding he smiteth through the proud.

Lo, these are parts of his ways; but how little a portion is heard of him; the thunder of his power, who can understand. (Job 26.)

Besides the general services of the camp, talks on civics, behavior, moral subjects, blackboard talks, Bible dramatics make Sunday programs. Bible readings and expositions can be rendered more effective by tableaux and impersonations. A narrator in a robe reads or recites the selections from the Bible. A simple curtain (blanket) on one side of the stage is drawn from time to time. A tableau or pantomimic group pictures the dramatic incidents of the readings. There are always a few boys dramatically inclined who will be glad to render such service if there are no words to be learned. It goes without saying that

the Sunday director take the part of the narrator. Give out the parts early, each group supplying its own properties.

Camp Hymns

Heroic, joyful, praiseful, triumphant hymns seem best adapted to camp services. Only well-known hymns with their own tunes, should be used. These are the best: "Joy to the World," "O Worship the King," "Holy, Holy, Holy," "God of Our Fathers," "Onward Christian Soldiers," "Come Thou Almighty King," "Rock of Ages," "When Morning Gilds the Sky," "O Come All Ye Faithful," "Work for the Night Is Coming," "Rock of Ages," "How Firm a Foundation," "We March, We March to Victory," "America the Beautiful." These hymns are most effective in unison *a capella* or accompanied by a cornet.

Song Service

Vesper Hymns

These naturally suggest the poems of reflection and reminiscence of the sunset hour. This service should be mostly singing. It is hardly necessary to list these: "Day Is Dying in the West," "Softly Now the Light of Day," "Fairest Lord Jesus" (Crusaders' Hymn), "Watchman Tell Us of the Night," "Jesus, Lover of My Soul," "God Be with You till We Meet Again," "Hushed Was the Evening Hymn," "I Need Thee Every Hour," "America the Beautiful." A violin adds to the beauty and quality of these hymns. It is the hour for solos.

BIBLE AND OTHER PRESENTATIONS

Bible plays can be constructed from the Bible text by using first person, present tense. Tableau and pantomime form is best, where there is little time to memorize words and drill the same into action.

Story of Joseph

Narrator readings: Selections from Gen. 37–45. Sold into Egypt. The Caravan. Ruler over Egypt. Meeting His

Brethren. Benjamin as Hostage. Return with Jacob. Reconciliation. (For old and young.)

DEVELOPMENT

1. *Sold into Egypt.* Reading, Gen. 37: 18–28. Joseph comes to visit his brothers in their tents. They mock him and strip off his coat of many colors, drag him out, and cast him into a pit; brothers return to tent and eat bread.

2. *The Caravan.* A caravan arrives (camel, made of two boys for front and hind legs, carrying a light frame with head, covered with army blankets and heaped with gunny-sacks stuffed with paper). They bargain and sell Joseph to the Ishmaelites. Gen. 37: 29–36.

3. *Ruler over Egypt, Meeting Brethren.* Gen. 42: 1–25. Joseph's ten brothers arrive at Pharaoh's court; Joseph receives them seated; treats them roughly; repudiates them; brothers plead with him; he binds Simeon and sends the others home with food and commands them to bring Benjamin. They go.

4. *Brothers Return with Benjamin.* Gen. 43: 1–19–34. They are met by Joseph's steward; make ready to eat with Joseph; Joseph enters and they bring presents; brothers bow before him and present Benjamin; they feast merrily together; Joseph sends them away with their bags full; sends messengers after to examine bags; find money and cup; all return to Joseph.

5. *Judah Tells Family Story.* Gen. 44: 1–45. Judah pantomimes as narrator reads; Joseph sends out the servants and makes himself known to them. (Must have good acting here.) Joseph tells them it is of God that he was sold into Egypt; he sends them away in haste to bring his father and their families; they return to Egypt and all are reconciled.

The following series can be prepared likewise:

First Story of Daniel

Narrator Readings. Daniel 1 selected. Daniel and Babylonian princes. Refuses king's dainties. Soothsayers denounced. Daniel called. Prays to the east. Dreams, the answer to king's dream. Daniel interprets. Made king's favorite. (For older boys.)

Twenty-third Psalm

Narrator Readings. A group may interpret the shepherd life of Palestine. The shepherd. The dark way. The law of sanctuary. (For shepherd's equipment, see "Bible Manners and Customs.") (For younger boys.)

Other readings may interpret the Prophets, Job, Parables, Beatitudes, Acts of the Apostles, Missionary Journeys of Paul; Before Athenians; Agrippa; Romans. All Bible dramatics must be kept serious and dignified. (For older boys.)

Paul at Athens

Narrator Readings. Acts 17: 16–33. Paul's visit to Athens occurred 300 years after its conquest by the Romans, long after its ancient glory had departed. But he fell in with the favorite philosophers of the time, the Epictetan and Stoic reasoners. The first are said to have approached nearer to the Christian doctrines of practical goodness than any theories of that period. Paul was much disturbed by the many idols or statues he found in the city; so when challenged, he entered readily into discussion with the argumentative Greeks.

We have then the picture of Paul walking with these men briskly along the road to Mars Hill to the great Council Stone of the Areopagus, where for a thousand years the Greeks held their assemblies. This was a fitting place to discourse on the One God. We can imagine some such inquiry as this (leader may insert Paul's statements):

Stoic: Who then is this man who assails Athens with his questions? What would this babbler say?

Another: He seemeth to be a setter forth of strange deities, who can make the dead to rise and save the living.

Another: Let us have him out to the Great Stone and there discourse on his faith. (They take hold of Paul.)

Stoic: Come with us and speak from the Council Rock, that we may know what this new teaching is which is spoken by thee.

Another: Come, for thou bringest certain strange things to our ears; we would know, therefore, what these things mean. (They depart and walk to the stone.)

Now all the Athenians and the strangers sojourning there spent their time in nothing else but either to hear or to tell some new thing. And Paul stood in the midst of the Areopagus and said: (Reading Acts 17: 22–23.)

Stoic: When thou speakest of the dead coming to life, we cannot believe that.

Another: We have heard of this before, but we have never seen it.

Another: We will hear thee again concerning this, but must leave thee now. (They disperse.)

Story of Moses

Narrator Readings. Selections from Exodus 1–33. Childhood at Court. Bondage of Israel (carrying brick). Moses called. Passover. Flight. Tables of Stone. Idolatrous Israelites. A Punishment. (For old and young.)

Saul and David

Narrator Readings. 1 Sam. 12–24. Narrator taking part of Samuel. Saul anointed. Saul's failure and rejection. Sends for David. David in camp. Hears Goliath discussed. Challenges and kills him. David at court. David and Jonathan. (For younger boys.)

Harvest Service

July, August, and September are world-over harvest months. An impressive Sunday Service may easily be arranged by which to acquaint boys in camp with something of the serious procedure of nature and man in providing for his sustenance. Considerable preparation should be made on the day before in gathering and getting ready the material for decoration.

Ceremony

A processional may be formed of boys carrying small sheaves of grain, even armsful of wild oats will serve, a few decorative banners with twisted vines, or small sheaves on poles for leaders. Ask the singers to lead this with one of the Choral hymns. These should then arrange themselves around the leader of the day and

join heartily in the singing. Two shocks of corn may be placed on either side of the stone pulpit for decoration.

Responsive Reading

O give thanks unto the Lord. (Refrain read by campers.) Psalm 136, 1–9, 23–26.

Hymns

"We plough the fields and scatter." German.
"Come ye thankful people, come." Tune—St. George.
"Sing to the Lord of Harvest." Greenland tune.
"Bringing in the Sheaves." Moody and Sankey, Hymns.
"Onward Christian Soldiers," for Processional.

Program

1. Leader tells story of ancient sacred Harvest Ceremonies—Feast of Tabernacles, etc.

2. A boy dressed as an Indian steps out and tells the story of maize or Indian corn.

3. Some boy from an Oriental country may tell the story of rice.

4. Another Indian tells of the potato which he gave to Sir Walter Raleigh, who took it to England.

5. A Lithuanian may tell of the enormous wheat fields of his land.

The boys should be prepared by a previous round-the-camp-fire talk.

Recited in Concert

The summer is past, the harvest is come;
Now is the ingathering of the year,
The sons of men go forth to their labor,
And the land yieldeth for them food.
In the fields they reap the harvest,
And gather the vintage from the vineyard.
The hills are girdled with gladness,
And the pastures are clothed with flocks.
Blessed of God is the land for the dew of Heaven,
And for the deep that sleepeth beneath;
For the precious fruits brought forth by the sun,
And for the precious things put forth by the rain,

For the precious things of the earth, and its fullness,
And for the good will of Him who giveth all.
Then let the fields be joyful, and all that is therein.
The Lord crowneth the year with His goodness.
The earth is full of His riches.—*Unity Hymns*

HARVEST PROCESSIONAL

We plough the fields and scatter the good seed o'er the land,
But it is fed and watered by God's Almighty hand.
He sends the snow in winter, the warmth to swell the grain,
The breezes and the sunshine and soft refreshing rain.

Chorus.

All good gifts around us are sent from Heaven above,
Then thank the Lord, then thank the Lord, for all his love.

He only is the Maker of all things near and far,
He paints the wayside flower, He lights the evening star,
The winds and waves obey Him, by Him the birds are fed,
Much more to us His children, He gives our daily bread.

Chorus.

We thank Thee then, oh Father, for all things bright and good,
The seedtime and the Harvest, our life, our health, our food.
No gifts have we to offer for all thy love imparts,
But that which Thou desirest, our humble, thankful hearts..

Chorus.

Costumes and Properties

Costumes and properties for Bible plays need not be problematic. A few old curtains, portières, and drapes can be brought to camp for this purpose; also colorful pieces for turbans and girdles. Camp sheets will make Greek and Roman dress. A variegated bathrobe (belted) makes a good Oriental dress. Army blankets will drape shepherds and common folk. Sweater sleeves and necks will give touches of color out from under the blankets. A striped table cover will picture a priest. Turbans made of a twisted towel and bound with a colored necktie will deceive the most canny.

Dyeing and Making

Costume substitutes have already been suggested for Oriental and classical robes, but if any extended Bible, Greek, or Roman plays should be attempted, a bolt of cheap, unbleached muslin sheeting can be easily dyed desired shades. Cheesecloth is too

slimsy for boys' or men's wear. These robes are made out of two widths sewed up to the neck in the back and falling front over the shoulders. They are full ankle length with opening for head and arms and belted with loose, colored sash. A turban of the same color is draped around the head. Attention must be given to the appearance and character of the robe so that it will not appear undignified and ridiculous. Study Bible pictures.

References

"Bible Manners and Customs," George Mackie, Fleming H. Revell Company.

"Bible Hero Classics," "Famous Figures of the Old Testament," W. J. Bryan, Fleming H. Revell Company.

"Teaching of the Prophets," C. A. Hawley, Association Press.

Tissot Bible Pictures.

Tableaux on Law

The breaking of minor rules of the camp may lead to a symposium or discussion on law. Tableaux on the Evolution of Law can easily be arranged by the older boys. A suggestive outline is offered:

Law walks on in cap and gown; a boy carries a banner on which is written

LAW

Jus non Scriptum
Jus Scriptum

Justice draped in camp sheets follows after, blindfolded and carrying a pair of scales (two new pie tins) suspended by cords from a smooth stick about 2 feet long. Justice stands at right and Law at left back. All groups walk across stage front.

Argument

Law: If any of our camp fellows think of becoming lawyers, it would be wise to make an early start, since law is the greatest of all professions. As we know, all races and peoples have a primitive sense of right and wrong. The cave-man law, "To the strongest belong the spoils," did not last long, but was soon

followed by the law of restitution, the Commandments, and the old tribal law of giving a man a chance to prove his innocence. The boys will present these three scenes:

1. Cave-man law. Survival of the fittest. Two men in skins enter with stuffed clubs. One overcomes the other and runs away.

2. Mosaic law: Ten Commandments: eye for an eye, tooth for a tooth; restitution. Master makes servant return stolen skin or garment. Robes of army blankets. Boy with tablet of Ten Commandments follows.

3. Law of sanctuary. Pursued man in rags seek protection in house or tent of refuge. Shepherd stands in doorway and with crook bars the way to pursuer.

Law: The ancient Greeks were very active, trying to organize their primitive tribes into order and justice. Lycurgus of Sparta thought individual wealth the root of all evil and made iron coin so heavy no one wished it. Solon of Athens thought imprisoning men for debt very poor policy and made the first law against it.

4. Master goes to market; boy follows with a heavy load of "iron men" (pieces of iron the Spartans used for money). Lad buys one small bunch of carrots.

5. A bound man is dragged on and sold for debt. Another steps up and frees him. Both are in Greek dress (camp sheets).

Law: Formulated law as we know it today, we owe almost entirely to the Romans. Its principles and precepts and its terms, still in the Latin language, are used in our law books and courts today. The Romans had natural talent for government, and early got their country in order. At first they were ruled by the laws of custom and common sense, *jus non scriptura.* Later these were written down and called *jus scriptura.* An old legend told how King Numa received his laws directly from the gods. The story of the Sibylline Books shows King Tarquin refusing the high price. The Sibyl turns and burns three (in a camouflaged garbage tin). Numa does not like this, but still

refuses to buy. She burns three more. Then he comes to time and pays. The boys will play this for you. You know the story of the tables which were hung in the forum. These the boys learned as a part of their examination for citizenship. Some of these old laws were very cruel. For disloyalty to the state the culprit was first publicly flogged and then beheaded by the lictor. No one was an exception, and when the two sons of Lucius Junius Brutus were found guilty of plotting against the republic, the First Consul, their father, had them condemned to death with the rest. This law was called the *patria potestas*, or the power of the father. (Boys present three scenes.)

6. Sibyl brings nine books to Tarquin; he refuses twice, and she burns them angrily. He becomes frightened and pays for the last three.

7. Law of Romans, XII Tables, *Patria Potestas*. (Two boys in short togas carry on the tables, with Roman numerals printed on each, and stand behind. Story of sons of Lucius Brutus told by leader.)

Law: For nearly 1,000 years Rome had been the center of the great civil and military struggles of the world. During that time the law of might was stronger than that of right. Great injustice ruled, but there were also many wise and learned men who took a hand in the government and helped adjust matters. It was not until 528 A.D. that the Emperor Justinian attempted to straighten out Roman Law. As a young man he was associated with his uncle in the government of Rome. When he in turn became emperor, he appointed his friend Tribonius, a very wise man, with nine others, to formulate the code known to this day as the Justinian Code.

8. Later Roman law. Tableaux of Roman ruler and lawyers with scrolls, tablets, tomes (butcher's paper). Arrange group about Justinian. Slaves unroll scrolls, kneeling on floor. (Dress, bathrobes and sandals.)

9. Feudal law. Early land rights. Vassal and serf held with the land. Two men sell land and serfs together. (Merchants wear tall hats, long coats, and long beards.)

10. Merchants' law. Guild and trade laws. The Hansa towns. Burghers hold travelers. Travelers with packs come on and merchants make them prisoners or drive them away.

11. Magna Charta, 1215. King John and the rights of the people. King seated, yeomen come up and threaten with staves. Banner:

> When Adam delved and Eve span
> Who was then the gentleman?

Others bring paper and quill and make him sign document.

12. Colonial and Puritan law. Public punishment, stocks and ducking, etc. (Dress boy as scolding woman; place chair on end of pole and give ducking.)

13. Trial by jury. Right of prisoners to testimony of witnesses. Prisoners kneel in chains. Judge calls witness. Let boys develop story.

14. Highest court of appeal, Supreme Court of the United States.

15. Christian law, the Golden Rule.

For full plays on Greek and Roman law, see "Festival and Civic Plays," by Hofer, Beckley-Cardy Company, Chicago.

PART III

CAMP ENTERTAINMENTS

CONSTRUCTIVE FUN

A short summer-camp vacation offers little time for elaborate entertainments. Aside from the routine of camp work and play, only Sundays and a possible holiday may be available. A longer stay of a month or more should not only find time but a positive need for a festival climax of some sort. We must have ways and means for producing better-class entertainment easily. Camp is a good place to start the habit of putting over worth-while programs without fuss or friction.

Boys' Contributions

When the usual high jinx of minstrel shows and stunt night have abated, another type of fun—dramatics, festival, celebration, or a pageant—may be profitably employed. The active mind of a boy or youth needs mental food as well as play and physical relaxation. His powers of observation should be turned to construction instead of mischief. His keen faculties will enjoy "slinging together" something worth while, as well as nonsense.

Americanization

The present need of better knowledge of our own country, its form of government, how it differs from other countries, what constitutes citizenship, its duties and privileges, what we expect of those who come to our shores, the nature of our celebrations and commemorations, that we must stop taking ourselves as a huge joke, these and many other serious considerations face the young citizen.

American History

Everybody was surprised when President Wilson started for the Paris Conference, with a shipload of secretaries, interpreters, libraries, maps; experts in history, law, and international policies. We are only one cog in the machinery of nations, and we need to know about everybody, but we also need to know about ourselves. Every foot of our country is important. What do you know about your camping region?

Camp Class Dramatics

The latter kind of entertainment can be picked up from the Nature study and camp lectures and other information gained in camp. Present an impromptu evening program, say, on geography, something after this fashion. After humorous introduction by the leader, different ones speak:

John: I am the hills, the highest points of land washed out by the glacial streams. Savages used to think that we floated on the water, etc. (Add to or change.)

James: I am the river, not formed by many streams running together, but by a great glacial flood, which swept this valley from side to side. I am 5,000,000 years old.

George: I am the flat plain, now used for good farm land, but I was once a part of the river bed, fertilized by the ooze of ages. I know this is true because the farmers yet plough up shells and crayfish.

Geology and all Nature study can be handled in the same way. The boys may fake past ages, saying: "I am a mammoth, this is my sixty-fourth grandfather," etc. Birds with enormous bills, and claws may be presented as the progenitors of the crow, sparrow, humming bird, etc.

Robert: I am one of the enormous lizards (ichthyosaurus) of the Reptilian Age. I was a fish, but my swimming fins grew into legs; so there was nothing to do but leave the water and get on the land. (Two boys for head and middle and at least three army blankets lengths crawl past, snorting and wriggling.)

Henry: I am the famous catarumpus of antediluvian times, who leaped from hill to hill in pursuit of his prey. (Funny antics of all kinds can be indulged in.)

HOW TO STUDY CAMP HISTORY

Regional Geography

This title makes us think of the Rocky Mountains, Grand Canyon, Yosemite, and other grand places, but regional geography is right around us all the time. What do you know about your camp geography? How about surveying a little and making a few graphs or blue prints of your region?

Camp Exploration

A few trips given to exploring hill, dale, grove, stream, or gully of your camp is time well spent. Note all points of interest and advantage of trails, roadways, near towns, farms, and railroads. Make a rough map of a given area as it appears to you. (See the unique maps of Hendrick Van Loon in "Story of Mankind.")

Regional Geology

What evidences are shown in the earth formation, stones, soil, streams, strata, and caves of your camp? What age do they date back to? Is the glacial period evident? Give lectures, slides, and blue prints. Give your camp's geological story.

Regional History

Our usual visual history response is that of a printed page, with names of great men, cities, countries, dates of battles, etc. American regional history of the greatest importance lies right around you, telling you of Indian tribes, pioneers, settlers, homesteads, villages, and cities. Help organize this into stories and pageantry.

Regional Literature

Can be made from a survey of the facts of your own camp. Make a good geography story; a story of the people who helped develop the neighborhood; a story of its birds, fishes, animals, trees, flowers, fruits, grains, and other products. At the very least, make a joint camp log of facts gained.

HOW TO DEVELOP CAMP PAGEANT PROGRAMS

Indian and Territorial History

Study history of environment during exploration and pioneer days. Study geography of camp and neighborhood, landmarks, trails, roads, and early travel ways. Study early Indian tribes, encampments, battlefields, etc., and the pioneer groups in relation to these and the county. Who or what named the county, township, river, or town? Give local traditions and any interesting story of these. Give names and where they come from, Indian, settlers, incidents, etc.? Did this section play any part in history of state or nation? If any, can you tell what? Was this part of the country at any time under the jurisdiction of England, France, or Spain? Give an account of it.

Statehood History

Study of early settlers and their part in history making. What did the settlers come for: to trap, hunt, trade, mine, farm, mill, lumber, or manufacture? What was the nationality of the early settlers and families: German, French, Scotch, Irish, Scandinavian, Dutch, English, or American? What were the first community organizations: churches, schools, colleges, or missions? Name others that you can find. What were their first civic organizations: village and town meetings in town hall; horse-thief associations, fire companies, and military companies? What part did this region take in the Civil War? Are there any veterans left? Contrast the early assets of the country with its later development. What is its present-day development in commerce, citizenship, and progress?

References

See state, county, and township histories. Cultivate old inhabitants. Consult short school histories and records of historical societies. For story of the Indian councils, read Catlin's "Account of Indians of the Northwest"; see Henry R. Schoolcraft, Thomas McKenney, and others.

LOCAL HISTORY PAGEANTRY

Let us be true to our home, to our town, to our state, to our land,
Humble in all success, unspoiled by our heritage ground,
Yet to the whole wide world extend the brotherly hand!

Nathan Haskell Dole

Local History

All localities are interested in pageants, especially those which portray their own history and neighborhood events. Co-operation with a country neighborhood is a godsend where it is left entirely to the vamping influence of cheap movies and cheaper shows that infest the country.

Assembling Scenes

The interesting episodes of the foregoing research can be thrown into suitable scenes or tableaux, first put into a procession and then enacted on some rustic stage. The coöperation of the rural neighborhood should be gained. If a fee is charged, the money can be used for the camp or some other purpose.

Properties

The properties for such a pageant can often be found in the neighborhood: a covered wagon and pioneer implements. Hunting and Indian costumes are in line with modern khaki camp outfit. Farm garrets and trunks hold many relics that a pageant will bring to light.

Native Games

If there are Indians in the region of the camp, get acquainted with the young men and hold a track meet together. Most young Indians have been to school and know our games. Learn some of their games, since many of ours have been borrowed from them. If you give a pageant, invite them to help you with dances and costumes.

Indian Life

Find out how the new franchise is affecting the Indian. The Indian many times has the best of us. Make a pal of him and

learn how he does things, how he fishes, traps, hunts, travels, and canoes. Learn his woodcraft and be able to report some original experience to your home club. Just now the young Indian needs to have held before him the best ideals of young America to help him to a useful citizenship.

OUR SCOUT FOREBEARS

The American Scout

The first one hundred years after the Revolutionary War might be called our Scout Age. Our country may be said to have been literally scouted out of its savage state, step by step into civilization. We may begin with George Washington, the noblest scout of them all, who started in midwinter into the unknown Ohio country to carry a message to Fort Du Quesne. The American scout began in the rôle of a runner or messenger, or played a lone hand in self or group defense of family or settlement. He often carried messages to far-off forts, penetrating the frontier to see what lay beyond. Trapping and hunting were part of his program, both for food and for pelts, which brought him into contact with all Indian and pioneer life. The white scout soon learned all the craft of the red man and in the end was able to outwit him at his own game. Among the earliest we name George Washington, George Rogers Clark, Daniel Boone, Francis Marion, Andrew Lewis of Virginia, the Morgans, Kentons, Girties, Sevier, Robertson, and many others who served in humbler ways.

Scout Evolution

The second great scout development came with the Louisiana Purchase and the expedition of Lewis and Clark and that of Zebulun Pike of Pike's Peak into the far country, beyond which lay the Pacific Coast. So vague was this country and its extent that most of the great statesmen of the day thought it a waste of time and money to pay any attention to it. But not so the astute Jefferson. The Pacific Coast had been well known to sailing vessels since the days of Drake; and the Russians and English and Spanish had also had possession. There lay thou-

sands of unexplored miles between. This was the most that could be said. The scout now merged into the hunter, guide, and protector of the onpushing pioneer, pressing out over the trackless prairie, desert and mountain, on to the ever-beckoning frontier. The Indian, by this time fully aware that this invasion meant the dispossession of his ancient hunting grounds, rose on all sides as the enemy of the white man. In this emergency came the first way breakers of the plains who, with their small bands of followers, and though surrounded by hostile Indians, fought their way through the unbroken prairies. Kit Carson, Uncle Dick Wooton, John Smith, Belzy, Baker, Hoyt, Rube Stevens, James Bridger, Sam Simpson, Ezra M. Meeker, Joseph Meek, and William Cody remain as the great trail blazers of our western civilization and commerce.

Boots and Saddles

In the next advance we find the scout, guide, and Indian fighter merging into the soldier. Here we have a long line extending back to O. O. Howard, the Gray Fox; Gen. George Crook of Apache fame; Gen. Nelson A. Miles of the Chief Joseph and the Nez Perce episode; Gen. Henry A. Lawton of the Geronimo capture, and Gen. George A. Custer of the Cheyenne and Sioux tragedy. These men were leading figures in the great drama of the "Winning of the West." These men served their country heroically and often to the death, in the great work of opening up the West to the thousands who settled the territories and soon qualified them as states and for citizenship, making the country strong enough to maintain the Union.

Three Great Scouts

The story of the opening of the West would not be complete without a word of serious recognition for Kit Carson, Bill Cody, and General Custer. Kit Carson began his scouting career helping travelers through Arkansas onto the Santa Fé Trail. Here he spent many years. His greatest work was leading General Fillmore over the Rockies. During the Civil War he assisted the Government in suppressing an uprising among the Navajos. William Cody did service in the war, rode the Pony Express, and

was guide and Indian fighter. He supplied the Union Pacific with buffalo meat, and protected and helped in all his capacities. Custer was the idol of the American people. "Custer's Last Stand" in the Black Hills ended in a hero's death. Each of these three has a splendid monument erected to him in the vicinity of his adventures.

TRAPS AND FURS

Astoria

John Jacob Astor of New York City was the head of the Pacific Fur Company, but his men were usually called Astorians after the Fort. The War of 1812 forced the Astorians to sell to the Canadian Fur Traders. The Northwest Company had made a deal of trouble persuading the Indians to give them their furs but the Americans managed to keep the Indians' trade. Later the English and Americans united their interests in the Joint Occupancy Treaty, and for over 30 years worked side by side.

Northwest Company

Alexander Ross and Duncan McDougall were in charge of this company's station and were surrounded by savage Indians from the North, quite willing to destroy the Fort for its powder, ammunition, blankets, and copper kettles. One story tells how McDougall held a council with the angry braves and, after smoking, pulled a small bottle from his pocket, telling them it contained a great sickness, which if he drew the cork, would harm them all. They were properly impressed. It is said that the English "used tact where the Americans used guns."

Hudson Bay Company

Dr. John McLoughlin, the great factor of the Hudson Bay Company, was a master of men and very successful with the Indians. He averted outbreaks for months by pacifying them with gifts instead of making war. He insisted on law and order in all things, planted gardens and orchards in the wilderness, set a good table, and introduced table manners, all guests appearing in such "full dress" as they could muster. It was by such means that he kept savagery at bay and the humane

elements before the eyes of the Indians, who were very susceptible to these things. The Northwest Company finally merged with the Hudson Bay Company.

French Voyageurs

The story of the fur companies would not be complete without these picturesque figures who first broke through the Northwest. For 150 years they trekked, paddled, and portaged from point to point in their light-hearted way, singing their boat songs, cajoling, and trading with the Indians. They were indispensable to the *bourgeois* proprietor, whom they cared for like a child. They went for days without sleep and sang to keep paddles in time, to ward off drowsiness and fatigue, and "because the Master liked it." When about to arrive, they dressed in their best, put on plumes, chose a song, and pushed up against the shore in grand style. The leader then sprang ashore, pulling the *perogue* on land, all the inhabitants advancing to the water's edge. Patron and people mingled affectionately, addressing each other as brothers. (See Boat Song.) The unrestrained gaiety of these voyageurs broke out when after a period of years in the wilderness they came to sell their furs at the trading stations. (See Wisconsin.) No pageant of early history is complete without these jolly boatmen.

This review of early history should be suggestive in developing dramatic matter for special episodes which happened all over the country, but which cannot be given detail. Each state has its own local celebrities best known to itself, which may be revived and fitted into these periods.

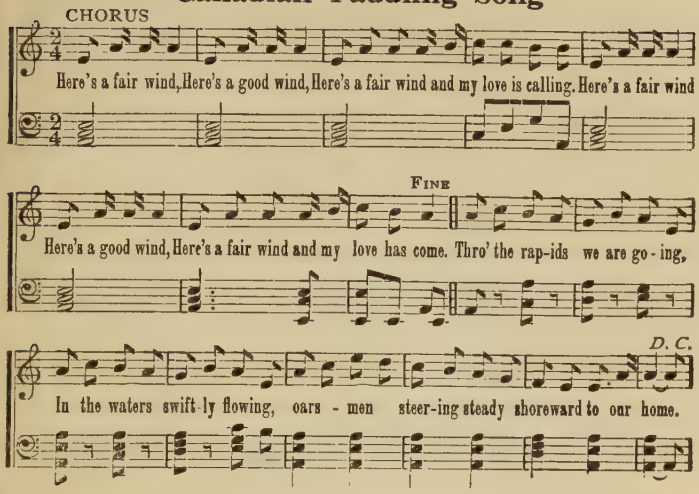
Books to Read

"Early Days in Oregon," Katherine B. Judson, McClure and Company.

"Passing of the Old West," Hal G. Evarts, Little and Company.

"Hidden Heroes of the Rockies," Russel Driggs, The World Book Company.

Canadian Paddling Song



THE TEXAS COWBOY

Oh, for me a horse and saddle
  Every day without a change,
With the desert sun a-blazing
  On a hundred miles of range.
Just a-ridin', just a-ridin',
  Desert rippling in the sun;
Mountains blue along the skyline—
  I don't envy anyone.

Chaps and Ponchos

It is to the hard-riding Spaniard we owe the horses and our Texas longhorns. He taught us cattle raising and showed us how to irrigate, says Emerson Hough. The former gave us the range-riding cowboy, and the latter brought in the rancher and killed the range and the herd. The jaunty cowboy, with his jingling spurs, his ponchos, chaps, coined sombrero, his quirt, and lariat, has retired to screenland, where he keeps company with the rough plainsman, Indian fighter, and goldhunter of 50 years ago. "North of 36" gave us the last vivid picture of our hero, his

herds, and his boundless prairie home. We know how Roosevelt later marched at the head of his wild-west company, who did their bit at San Juan Hill. The cow puncher belongs to the pioneer lore of America, and as such we take off our hats to him.

Cowboy Songs

"Oh, Bury Me Out On the Lone Prairie," Arthur Farwell.
"The Cowboy's Lament," Oscar Fox.
"Cowboys' Song" (In four parts), Natalie Curtis.

Books to Read

"The Book of Cowboys," Francis Rolt-Wheeler, Lothrop, Lee and Shepard Company.
"Story of the Cowboy," Emerson Hough, D. Appleton & Company.
"Cowboys North and South," Will James, Charles Scribner's Sons.
"Men and Horses," Ross Santee, The Century Company.
"Cowboy Songs and Ballads," John A. Lomax, Sturgis and Walton.
"Songs of the Cattle Trail," John A. Lomax, The Macmillan Company.

THE LUMBERMAN

Come, boys, if you will listen, I'll sing to you a song;
It's all about the lumberjacks, and how they got along.
A set of jovial fellows, so merry and so fine;
Who spend the bitter winter in cutting down the pine.

The Shanty Boy

The lumberjack is passing with the primeval forests which echoed to the sound of his ax and merry song. The boys who camp in the North Woods of Wisconsin, Michigan, or Maine see but the ghosts of his labor and of himself, while we wait for second growth to attain its century mark. The huge rafts of logs which then floated down all our great streams once filled the place that steel now holds in our building world. The Shanty Boy's Alphabet Song, which roared from the lusty throats of the lumber crews from Oregon to Maine, tells the whole story. The boys may enjoy singing them to the tune of "Irish Washerwoman."

A is for axes as we all know.
B is for boys that strike the blow.
C is for chopping which we now begin.
D is for danger we ofttimes stand in.

E is for echo that through the woods rang.
F is for foreman who leads our gang.
G is for grindstone our axes has ground.
H is for handle so smooth and round.

I is for iron, our mark on the pine.
J is for jolly men all keeping time.
K is for keen edges our axes we keep,
L is for lumber our sawmills do reap.

M is for moss that lineth our camps.
N is for needle that mendeth our pants.
O is for owl that hooteth by night,
P is for pine trees we fell in their might.

Q is for quarreling we ne'er do allow
R is for river through which our logs flow.
S is for sleds so stout and so strong,
T is the ox team that draws them along.

U is for useful, our own merry crew
V is for valley we cut our way through.
W is for woods we leave in the spring,
And now I have sung you all I'm going to sing.

TRAILS AND TRAIL MAKERS

Nature's Trails

The tracks of buffalo, deer, and smaller animals going to salt licks and running water beat down the brush and made wide trails as well as small runways across mountain and plain and through forests. The water itself washed out courses, gullies, streams, and rivers by way of natural slopes of the land. The Indians used these trails as the shortest and easiest routes. They also had secret ways of escape from enemies and for stalking game.

Road Making

When Columbus touched our shores there was not a road on the Western hemisphere. The first thing the Romans did when entering a new country was to lay out roads. The main streets of our large cities were determined by trails, wagon tracks and pioneer traffic. Boston roads are a network of cow-paths. Broadway, New York, the old Mohawk trail, from Wall Street

to Albany (built to keep Indians from peeping into Dutch kitchens). The Bowery was the peach orchards of the old Knickerbockers. St. Louis is criss-crossed with early Trapper and Indian routes. Cottage Grove, Milwaukee and Archer Avenue, Chicago, were pioneer routes. Our cities began as portages and trading stations, not fortresses as in Europe. Any boy can start from his home town and lay out a very satisfactory routing of his country. Roads are a mark of civilization.

Mountain Trails

The great Appalachian System forms a mountainous backbone, parallel with which run smaller ranges like the Blue Ridge of Virginia and the Alleghenies in Pennsylvania. The Green Mountains in Vermont and the Great Smoky Mountains and Cumberlands between North Carolina, Kentucky, and Tennessee are lesser ranges. Through these barriers the early settlers, pushing the frontier ever farther west, sought outlets such as the Cumberland Gap. They followed trails southward over the Appalachians and Great Smokies and along the Cumberland Pike, and through the Alleghenies down the Ohio River. To the west the Great Rocky Mountain range with its lesser chains stood in their path, the Black Hills, Big Horn, Wind River, Bitter Root, Sweet Water, Laramie, and other western ranges, the Cascade in Oregon and Washington, the Coast Range, the Sierra Nevada, and numberless other small ranges scattered about to make trouble for the daring frontiersman.

You may not be camping on any of these heights, but if you cannot go to the Rockies, do not fail to study the hills around your camp home.

Rivers and Lakes

The great waterways offered open routes to the early explorers —the St. Lawrence Delaware, Hudson, Niagara, Connecticut and James rivers—these carried the first-comers inland. The Ohio, Mississippi, Missouri, Red River of the North, Columbia, La Platte, Yellowstone, Colorado, and Rio Grande carried them out into the unknown distances and far reaches. The Great Lakes, Superior, Huron, Michigan, Erie, and Ontario, showed

them the extent of the new continent. The Erie Canal opened a way through the Great Lakes to the Hudson River, and on to the Mississippi.

The Great Trails

The beginning of 1800 found the pioneers moving well up towards the Mississippi River, which had been known for over 200 years. The Lewis and Clark Expedition was an epochal step and cleared up the mystery of our boundaries. The Hudson Bay Trail had already been opened from the Canadas, and French trappers had hunted out ways of their own. For the next 25 years outposts sprang up in Minnesota, Kansas, Missouri, Arkansas, Texas, and soon trails broke out in all directions over the country farther west. Some of the greater ones read:

The Hudson Bay Trail over to Lake Winnipeg, on to the Columbia River, down to Vancouver, and over to Astoria on the Pacific.

Lewis and Clark Trail, from St. Louis following the Missouri River to the Rockies, across these to Walla Walla, connecting with the Columbia.

The Montana Trail, or "Great Medicine Road" of the whites, used as a later route to cross the "Shining White Mountains" (Rockies) by settlers.

The Great Salt Lake Trail, taken by the Mormons to Utah, starting with the Santa Fé and striking north. They opened the Great Salt Desert route.

The Santa Fé Trail of the Southwest, striking south from Kansas City into New Mexico to Santa Fé City, crossing the Great Desert into California.

The California Trail blazed by the gold hunters when they deflected from the Southern Oregon Trail cutting south, described in "The Covered Wagon."

The Golden Road of the Panama by boat from New York, a veritable death trail for the gold seekers of the forties.

The Old Spanish Trail, cutting through Arkansas and southern Texas, came up through Mexico into California.

The Cherokee Trail led across from the Southern states up into Indian Territory. Literally hundreds of smaller trails

made connecting roadways like a network through our country, and left little of it undiscovered. These today form our famous national highways — Dixie, Lincoln, Roosevelt and others, over which stream joyous tourists.

Alaska and the Yukon proved to be the end of the trail and trailmaking for our country. The Alaska Gold Rush came in 1896, when fortunes were made and lost as in the old California days. The country was opened up and raided with the usual result of rushes. The real assets of Alaska remain to be revealed by those who came after.

Turnpikes and Flatboats

Many of the early roadways kept their original names for years, such as Boone's Trace, Warrior Path, Washington's Road, Cumberland Gap and Pike, Wilderness Road, and Appalachian Trail. As soon as the country was rich enough, it started building highways and pikes to speed the travelers on their journey. The old trails and paths were widened and made fit for the heavy wagon trains and later coaches. The Conestoga wagons were great carryalls with a covered top and a boat-shaped body which swam the waters of swollen stream and river rapids in safety. On the Ohio River were to be seen barks of all descriptions. The flatboat was particularly adapted to family migration. This was usually a mere raft, with a rude shelter built at one end which housed the family. At the other end were to be found the livestock, chickens, pigs, and the cows with which to start the new homestead.

Stage and Pony Express

The romance of these was reserved for beyond the Mississippi. The caravans or wagon trains organized to cross the desert were almost under military orders, and required the strictest discipline of guide and bullwhacker to "come through." As travel expanded under the gold-hunting impetus, an overland stagecoach route started from St. Joseph, Missouri, on its 2,000-mile journey to San Francisco. This took 24 days, with all the speed of fresh horses and drivers, including incidents of robbery, etc. The Pony Express called for the best and bravest—light of

weight and brave of heart—such as Bill Cody, Pony Bob, and scores of others. The trip was in 20-mile stretches for the horse, and often 140 for the rider and was made in 8 days, if fate and weather permitted. Postage cost $5 per letter.

The Wild West

These famous highways furnished a wild-west literature of desperadoes, Indian fighters, and mining camps with which the movies are still thrilling our youth and amazing European audiences. Thousands of books of western adventure have been written, probably none of them as exciting or marvelous as the reality. The names of thousands will be written in our Epic of the West, which, when the superficial qualities of history shall have fallen away, will rank with any saga or giant tale of old.

Trails as Boundaries

No doubt this tremendous trekking back and forth, of animal and man, over Nature's ways and passes, helped define our great country and served as a preliminary in marking the boundaries, later followed by government surveys. This explains many crooked and zigzag borders, which, like the country roads that become city streets, keep to their accustomed angles in spite of city blocks. A rude grouping as to the order of their unfolding will assist in gathering the romantic and thrilling events of our history for pageantry purposes.

Transcontinental Railways

It was an easy matter 100 years later to chart courses for railroads along these well-beaten trails. The Atchison, Topeka and Santa Fé, Southern Pacific, Great Northern, Union Pacific, Canadian Pacific—the "iron horse" and the "iron trail"—took their places. Travelers skimming across the desert in trains de luxe have no conception of the hardships of the slow ox-team travel of as many months as it now takes days. A unique celebration took place near Ogden, Utah, when at the finish of the two lines—the Southern and Union Pacific Railroads—the two engines met on the plains. A royal old-time barbecue feast was held in which joined Indians, cowboys, miners, railroad men, old soldiers, Indian fighters, and such old-timers as were

left. "Buffalo Bill," who had seen them safely through, was chief guest among railroad and bank presidents and financiers. Thus endeth the history of the trail.

Books to Read

"The Old Santa Fé Trail," "The Old Salt Lake Trail," Colonel Henry Inman, Crane & Company.

"Passing of the Frontier," Emerson Hough, Yale University Press.

"The American Trail Blazers." Edward Sabin, J. B. Lippincott Company.

"Ox Team Days on the Oregon Trail," Meeker, Driggs.

"Pioneers of the Old Southwest," C. L. Skinner, Yale University Press.

"From Trail to Railway through the Appalachians," A. P. Brigham, Ginn and Company.

TRAILS AS STATE BREAKERS AND MAKERS

Any attempt to organize the history of our country, except in sectional chapters, would end in defeat. We have not yet begun to organize our folklore. The history of our discovery is only beginning to adjust itself to actualities. History is the great oncoming subject which will unify our past with our present. Pageantry in the rough and in the open will be of greatest assistance in making clear our status of Americanism. With the present onrush of European peoples, it will be necessary to keep our principles intact. Our boys must learn that there is no past and present with us; that our primitive sources and resources are our greatest assets; that though we may eat ice cream with a silver spoon, to do the same we need cows and silver mines. Fortunately we have both in unlimited quantity. The time has come for us to regard our history seriously.

Atlantic States

A brief survey of the Atlantic Coast divides it into its two original sections, North and Southeast, the Puritan and Colonial types with a scattering of Dutch, Huguenot French, and other dissenters. These shaped to a large extent the initial American situation. Being in the van of events, the Eastern states met

the problems which decided our Governmental policies in 1700. Our four centuries of American history read: 1500–1600, discovery period; 1600–1700, exploration period; 1700–1800, formative governmental period; 1800–1900, expansion period. The last we know as the scientific period of the present.

Pageantry Scenes

In attempting programs taken from the history of Eastern states, it is necessary to deal with multiplied instances. New York, Boston, Philadelphia, Baltimore, and Washington are our historical "Troys," where any effort to excavate reveals buried cities, more than nine layers deep. In New York the Indian, Dutch, English, French, German, Irish, Scandinavian, Italian, Russian, Near and Far East demand recognition. Strange metamorphoses occur in pageantry, when Semitic offspring take the part of a wild Indian, and the young Sinn Feiner parades as an English officer. It is all part of our initial democracy, and reveals a new order which is wholesome civics for the newcomer. But following the names of streets, roads, and counties will block out a pageant and tell more real history than can be found in many books.

Southern States

Here history draws her skirts even more closely about her, and we must be friends of the family before we can get in. Some of our best novels have dealt with the history of the Colonial South. Virginia, the mother of our first Presidents, nursed most of our American principles into life. The Carolinas received the French Huguenots with their flower seeds and peach pits which they planted. They began to help civilize the Cherokees, and spread an indubitable culture of gentle ways and frugal life. The high-bred Colonial walked grandly over the land, initiating the gentleman and the soldier. The South started the social cultures, danced the minuet and cotillion, wore wigs, fought duels, but never for a moment forgot its Americanism. The interior South sent its frontiersmen ably to support the Revolution. Charleston and New Orleans were centers.

NORTHERN BOUNDARIES

Minnesota

This section was first known in 1680 when touched by La Salle and Hennepin, and for a century was visited only by bold explorers and French trappers. It was the home of the Sioux and the Chippewa and was visited by Zebulun Pike early in 1800. Fort Snelling was established in 1819 to assist in controlling the roving Indian tribes. Its geology shows it to belong to the azoic or pre-animal life period. It has rich veins of copper on its lake shores. It produces monster crops and owns monster mills. The state is rich in water and is the source of the Mississippi. It is a state of lumber, water power, farm lands, an intensive laboratory of all native products of our country. It is one of our great camping states and is visited by thousands during the summer.

North Dakota

The states of our northern border were not brought together until the Northern Pacific shot across North Dakota which was not admitted to the Union until 1899. The Red River of the North waters its great wheat fields, which with its unbroken prairies make it one of the great wheat-producing areas of our country. The Lewis and Clark Expedition cut across its southwestern corner following the bend of the Missouri.

Montana

For a long time Montana was regarded as a part of Oregon, and the entire state was used as the first through trail to the Far West. The Indians called it the "Great Medicine Road of the Whites," over which the marvelous caravans passed almost undisturbed by the wondering savages. It was not until their gold-hunting, land-acquiring habits were understood that the Indian became troublesome. In 1843 the first large party of 1,000 people crossed the trail with 120 ox teams, 5,000 animals—horses, cows, and mules—seed corn, and fruit trees for a permanent settlement. It is a 24-hour ride across state by rail.

PACIFIC COAST

Washington

This state is of importance to our trapper chain of the great Northwest. Walla Walla was the outpost of the first trail to Oregon by way of the Columbia River, where we find Astoria perched at its mouth, with Vancouver of the Hudson Bay Company not far away. It was the last lap in the journey to the Pacific where settlers could get sugar and tea, exchange greetings with home folk by visits or letters from ships, or at worst could return home by rounding the Horn. The Hudson Bay Trail ended in the Columbia River region.

Oregon

This section was first entered by Capt. Robert Gray, after whose vessel the state was named. The French and English both laid claim to the territory, but it fell to the United States as part of the Louisiana Purchase. It was claimed by the two great fur companies, and was held jointly, up to 1846, when a boundary line was fixed. On account of these irregularities the population did not increase rapidly. Oregon had its Indian troubles as late as 1873–1875. It has become one of the staunchest states of the Union. Read "54—40 or fight."

California

The Golden State, at once the goal and the last barrier of the frontier, was approached from all sides, by water, across plains and mountains, by way of Mexico and Canada from the north. The great trail of the padres, "El Camino Real," extended from Mexico to Oregon. Its mad gold-hunting experiences, its contests with Mexico, its Spanish grants, and the Indians, kept it out of the Union until 1847–1850. When Colonel Sutter found gold on his farm, it became the Eldorado of the West. It was filled with reckless and desperate men, vigilantes and desperadoes struggling together with Judge Lynch. It is now the pacific home of the citrus fruits and the wealthy people of our land, which took Kearny, Sloat, Stoddard, Frémont, and Sherman to subdue.

SOUTHERN BOUNDARIES

Arkansas

This state played no inconsiderable part in the settling of the West. Being a border state, it caught much of the ebb and flow of humanity which streamed across its mountains to catch the travel or stage towards Santa Fé. It is a queer mixture of North and South, mountain and jungle; it produces gypsum, oilstone, ore of all kinds, tobacco, sweet potatoes, wonderful corn, and other cereals and in the early days swarmed with game, fish, and fowl. The old tune "Arkansaw Traveler" dates back to the good old days of the ox team and the desperado with their free life and adventure.

Texas

The early history of Texas was one of racial and political turmoil—French and Spanish by turns, allied with Mexico, an independent government, before being received into the Union. In 1829 President Jackson offered to buy the state from the Mexicans, and precipitated a war which claimed Davy Crockett, the scout, for a martyr before the giant Sam Houston, American scout and Indian fighter, appeared and utterly routed Santa Anna. The province became a republic with Houston for its President. In 1845 it was received into the Union and Houston became its senator. He appeared in Washington in a Mexican blanket and whittled shingles with a bowie knife while listening to the debates. As a boy he lived with the Cherokees, and read the Iliad in Greek.

Oklahoma

This state is best known as Indian Territory. It is said to have been visited by both De Soto and Coronado and connects with the history of the Santa Fe Trail on the south. In 1854 it was set apart as reservation for the five Southern tribes, Cherokees, Choctaws, Creeks, Chickasaws, and Seminoles, who left their southern homes under compulsion. The Indians have been well repaid for their sufferings in rich oil fields. Coronado and the Turk, procession of exiled Indians, squatters, the opening of Oklahoma to the Sooners and the Boomers makes lively pageant

scene. The state is rich in fine citizens as well as oil and is producing a great school system.

New Mexico

This state is chiefly important as the southern border of the Santa Fé Trail and its famous ancient city of Santa Fé with its Spanish and Indian background. As early as 1536 it was visited by Cabez de Vaca, and later by Coronado in his search for the Seven Golden Cities. It is the home of fearless priests and native pueblos, and still thrills with the adventure of the golden days of Spanish conquest. The Santa Fé Railroad now travels across the state with thousands of sightseers who, en route for California, stop to see snake dances and buy silver and turquois rings.

Arizona

The land of the Painted Desert also lay in the track of the Spanish discoverers. The state represents a striking panorama of mountain, valley, mesa, canyon, river, mountain peak, and well-watered grazing valleys. The great Colorado bounds the west coast and at Yuma tried to trick its way into the Imperial Valley instead of into the Gulf. Yuma is now the last stand of Sante Fé Trail land, where four railroads take traffic across into California. Arizona has great silver and salt mines. It is the home of the Apaches, Hopis, Yaquis, Zuñis, and Navajos, of whom you buy rugs and silver armlets. One of Arizona's Chief attractions is the Grand Canyon. (See Pageant of the Desert. Make scenes from Kit Carson and Indians.)

MIDDLE WEST

These middle western states between the Missouri and the Coast were all-important links in the trail chains to the West. When they took up statehood, they proved important agricultural, mining, grazing, and fruit countries which have provided homes and wealth for thousands. The full possibilities of these states are still unsolved problems which will be left to future. States may be summed up as "Iowa the Beautiful," where the "tall corn grows" and as regularly produce a crop of good statesmen; Nebraska the queen of farm land and grazing states, the

home of Bryan and good schools; South Dakota with prairie farm lands in the east, and in the west its Black Hills, rich in valuable mines of all ores; Wyoming unrivaled for scenic splendor, the home of Yellowstone Park, the source of the Rio Grande and Colorado rivers; Idaho noted for its swift streams, placer mining, stock, and Idaho apples and potatoes; Kansas, through which in the early days every westbound caravan passed, now noted for hay, good crops, and good citizens; Colorado, noted for the Garden of the Gods, Pike's Peak, mining, farming, herding, and lumber, and as the home of laborer and tourist; Utah, the Mormon state, noted for its weird salt deserts, herds, mines, good schools; Nevada, the Snowy Range state, noted for its sierras, tunnels, chasms, silver mines, Comstock Lode, sandstorms, waterspouts, and the Western Pacific Railroad riding 10,000 feet above the sea.

THE GATEWAYS OF THE WEST

Under the above caption the following suggestions can be assembled for illustrating a pageant of the trails. The following pantomime could be used to open any of these situations adding the special facts of the section of the country being depicted. Arkansas and the Santa Fé, Golden Road, Great Salt Lake, or the Great Medicine Road through Montana.

Prelude: Three Indians on horseback appear suddenly over a rise, rein up and gaze upon the slowly approaching pioneer wagon train. (Hold picture.)

1. Two mounted scouts dressed as hunters carrying rifles lead procession.
2. Covered wagon with driver, women and children, bullwhacker cracking long whip.
3. Men in pioneer dress on foot with guns and dog lead a cow.
4. Boat on wheels with bundles and children in it, boy driving.
5. Women on horseback with household goods, frying pan, washboiler, etc., strapped on behind.
6. Bevy of Boy Scouts with a banner — "Gold fields or bust" scout the trail.

Add as many interesting groups as you can muster, old men and women with bundles, a *travois* and any ramshackle on wheels that can be found. All come down on level ground and join in a half circle facing audience, build fire, prepare supper—slapjacks, etc. A surprise by the Indians may be staged for a few minutes, the pioneers driving off the Indians. Realistic scenes suitable to section of country may follow, using the same people and properties gathered for the procession.

Books to Read

City, state, and county histories.

"Select Orations, Illustrating American Political History," Samuel Bannister Harding, The Macmillan Company.

"Hero of the Long House" (True story of Hiawatha), Mary E. Loring, The World Book Company.

"Days Before Columbus" (Ethnological research), Francis Rolt-Wheeler, George H. Doran Company.

"Indian History" (Short tribal history), Francis S. Drake, Harper Brothers.

"The Fair God" (South American Indians), Lew Wallace, Houghton Mifflin Company.

STATE HISTORY PAGEANT OUTLINES

The following sketches of state history show the treatment of such facts in assembling a pageant program. Colorful local events and episodes may be added.

Missouri

This state represents both Spanish and French exploration, besides a lively development of its own. Hernando De Soto, the first white man to put his foot on its soil, arrived in 1541. He had been with Cortez in Central America and had caught the spirit of flamboyant discovery. He appeared on our shores with a company of 600 people, gorgeously arrayed, to begin his feudal conquest of the wilds of the new world.

The story of his fruitless search for gold and glory is well known, and nothing more heart breaking can be imagined than his march through trackless wastes of swamp and prairie

lured on by wily Indians, who took their toll in the lives of the company. Then follows the discovery of the Mississippi and the death and burial of De Soto.

A hundred years later the French explorers found the Ponca Indians of the Southwest well equipped with horses left by the Spaniards. The French explorers, Joliet and Marquette, and La Salle with his followers also took possession of Missouri and planted their standards, claiming it for France. This was the beginning of the Louisiana dispute, finally settled by Jefferson.

The real settlement of Missouri (meaning muddy water) was not accomplished until 1700, when the Spanish tried to regain possession by sending the Spanish Caravan, promptly destroyed by the French. The Louisiana Purchase by the Spanish later introduced Spanish governors, which affected the settlement of the entire Northwest. (See Louisiana Purchase, page 148.) Daniel Boone and other pioneer spirits tried to establish settlements. During the Revolution the state was visited by La-Fayette. Aaron Burr also attempted to make the state the headquarters of his machinations. St. Louis emerged from a trading post into an important government station, from which all the important expeditions of the Northwest were sent out. (See Lewis and Clark Expedition, page 151.) Missouri was the great debatable ground of the slavery question and the cause of the Henry Clay Missouri Compromise. The following program suggests itself.

Processional Arrival of De Soto

I. 1. De Soto and Cavaliers plant standard in name of Spain. A scene of great display and show.
   2. Discouraged and dilapidated followers, harried by the Indians.
   3. Discovery of the Mississippi. De Soto, supported by the padres, sinks down to death.
   4. Buried from canoe (wrapped log used for body). Padres raise rustic cross.

II. 1. French take possession (either Joliet or La Salle). Canoe scene. Use rustic cross.

2. Daniel Boone, settlers, trappers, and hunters; straggling settlers outfit and erect cabin.
3. Aaron Burr and his Mexican expedition. Renegade Indians shooting.

III. 1. St. Louis trading-post scene. Arrival of boats with skins, hunters, and Indians.
2. Arrival of slaves from South. Slave sale. Stopped by Northern officials.
3. Modern local episode drawn from camp or neighboring environment.
4. Study out important trails through St. Louis.

Other scenes may be supplied from important episodes of local history and the settlement of Missouri in connection with the neighborhood or environment of the camp.

Illinois

Many important events of the early exploring and pioneer days are associated with the state of Illinois. The stories of Joliet, Marquette, De La Salle, Tonti, and their thrilling experiences with the Indians find their home on the bordering banks of the great Mississippi. One of the fiercest primitive struggles of the Indians among themselves—the Illini Confederation and the Iroquois—took place on Illinois ground. Many of the earliest western settlements, Kaskaskia, Cahokia, and Fort Chartres, were all associated with French and English days. Much of this can be woven into a local pageant.

Old Fort Dearborn, the important frontier trading post, later Chicago, dates back to the treaty made with the Indians by General Wayne in 1795. It was built by its first commander, Captain Whistler, in 1804. It served as soldiers' barracks, with stockade and two blockhouses, and as a settlers' store of supplies. In 1812 it came under the ban of the British, and treacherous Indians were sent to destroy the fort and settlers. A friendly Indian messenger brought the news with a letter from General Hull, instructing the settlers to return with the troops to Fort Wayne. The fateful story of the Fort Dearborn massacre was added to the tragedies of that period.

The Illinois Mounted Rangers were afterwards instituted by Congress to aid the pioneers of the Illinois country in traveling to their new homes. The settling of Illinois with subsequent events is so interwoven with the Lincoln period that scenes may be represented through him. A few lively ones for production on Illinois soil are suggested.

Suggestive Sketches

1. *Joliet and Marquette.* Fur trading, Christianizing Indians (see page 157).
2. *De La Salle and Tonti.* Discovery of the Mississippi (see page 158).
3. *French Village and Settlers.* See Wisconsin (page 127).
4. *Fort Dearborn Massacre.* For facts see above.
5. *Illinois Rangers.* Covered wagon and horses. Lively scene with Indians in pursuit; sham battle; escape of white settlers.
6. Starved Rock or Black Hawk episodes, if near those regions. (See costumes and staging.)

Wisconsin

Out of line with eastern travel, Wisconsin escaped much of the early turmoil of Indian and whites, except along its southern borders where the rivers formed waterways for the Canadian traders. The northern part of the state was generally allied to the French, with the Iroquois on the east and warlike Sioux of Dakotas on the west; the Chippewas or Objibways and Winnebagoes held to the north; Pottawatomie, Menominee, Mascoutina, Kickapoo, Fox, Sac, and Ottawas scattered through the state further to the south. Wisconsin had many noted traders and *coureurs des bois*, Nicolet, Radisson, Groseilliers, Pierot, and missionaries, Menard, Allouez, Hennepin, and others, who started missions among the Indians. It led with a host of well-known leaders and captains, La Salle, Du Luth, Le Seur, Marin, of whom many wonderful stories are told. Four things actuated these men—adventure, exploration, religion, and the fur trade. They built forts, and missions, explored, and traded with the Indians.

The Commerce of the Forest

For a century the fur trade of this region was of chief importance. The Indians were glad to exchange skins for iron fishhooks, hatchets, spears, guns, cloth, beads, and finery. This led to great fairs, held at the larger forts and stations, where pelts were bought and sold. French influence added social gaiety and customs. Wisconsin pioneer life is rich in picturesque incidents suitable for pageantry.

Wisconsin Episodes

1. *François Nicolet.* Still in search of China, he takes possession of Green Bay. Dressed in a Chinese Mandarin coat, he fires two pistols; warriors fall down and worship him as Manitou. He gives them presents; they make a beaver feast, exchange belts of wampum, smoke pipe of peace, and make a treaty.

2. *Nicolas Perrot.* Fur trader and commandant of country west of Lake Michigan, he arrives with trappers and hunters with bundles of fur, makes portage, and holds council with many Indians. Marquette and Joliet act as interpreters, raise staff with arms of France, and treat with Sioux, captivating them with their manner. Indians hold weeping ceremony over guest, smoke the peace pipe, and feast. On his way home Perrot is captured by hostile Indians, is sentenced, runs the gauntlet, and is rescued by friendly Fox Indians.

3. *Fair at the Trading Post.* Trappers, hunters, and Indians bring on bundles of furs; all kinds of merchandise are laid out on benches and tables. Fleet of canoes or boats arriving make picturesque scene. People on shore meet them with flags and salutes after lively hospitality, trading, feasting, rude dancing to a fiddle; treaties are made with the Indians. Boats push off.

4. *The French Habitants.* These men were lively and fun loving and had influence with the Indians. All join in merrymaking and assemble for games and dancing at weddings and christenings. The good padre joins them after his ceremonies are over. There is a crowd with all sorts of finery, hoop dresses, and gay hats. A few children are present. A fiddler, square dancing and singing make lively pageant scenes.

5. *Story of Oshkosh.* This young Menominee brave won his spurs with the English in the War of 1812–1815. He had weight with the Indians and when it came time to elect a new king, Governor Cass himself hung the victor's medal around his neck. He became a friend of the whites who were fast settling in Wisconsin, and later joined in suppressing Black Hawk.

6. *Early Law.* The first lawyer in Wisconsin was Judge Reaume in 1803. "He was portly, pompous, bald headed, with an appointment from Governor Harrison as Justice of the Peace." Many funny stories may be enacted of his decisions and penalties. The constable, sent out with his big jackknife for signet, brought the victim at once. He often fined both parties and made them work in his garden for days. A gift of a new coffee pot or skillet would reverse his judgments. The suave *habitant* and wily Indian soon learned his tricks. He dressed in a scarlet coat with white facings and spangled buttons. He married, divorced, christened, registered births, deaths, wrote letters, made contracts, and was the father of civil society in Wisconsin.

State History Pageant

A state history pageant can easily be organized: First scenes from primitive Indian life; the arrival of the explorers and missionaries; territorial history and incidents; early statehood, governors, legislatures; arrival of settlers in covered wagons, carrying people, schools, churches everywhere. Wisconsin early joined the best civilizing forces of our nation. Later lumber interests suggest lumber jack and camp scenes.

Procession

1. Banners with name, Misconsing, Ouisconsin (sung), Wiskconsin.

2. Great circular seal of the Badger State, one holding standard, two at sides.

3. Small white flags with names of French cities, Racine, Fond du Lac, Duluth, etc.

4. Important Indian groups, Fox, Sac, Pottawatomie, Winnebago, Menominee.

5. French scene, bourgeois masters, *voyageurs*, boatmen, *courier de bois*, *habitant*.

6. Coming of English soldiers and traders at Green Bay with banner of King George.

7. Wisconsin and the Revolution. (See George Rogers Clark scene.) French and Americans.

8. Territorial banner, 1841–1846. Framers of Constitution. Suckers and Badgers.

9. The coming of the settlers by Conestoga wagons and by boats. John Jacob Astor deserves a banner for the American Fur Company.

10. Other exciting incidents make up the early history of Wisconsin: Mormons, slavery, Bourbon movement of France, Spanish-American contest. Its leaders today are sons of pioneers and stand for the democracy of the American people.

After procession introduce as many of the scenes as the members of the camp can carry. These scenes may be presented on a platform or place suitable for audience and actors.

Ohio and Indiana

The state of Ohio was the launching place of the West. Many of the groups headed for the "far country" drifted inland and settled in the beautiful Ohio Valley instead. The continual traffic through her borders made Ohio a metropolis of news, people, and events. Important and unusual people settled in her borders.

Marietta was named after Queen Marie Antoinette and founded by refugees of the French Revolution who brought with them the culture and customs of the Old Regime. The Ohio Valley dukes and duchesses brought milliners, hairdressers, artists, and dressmakers to follow their trade in the wilds of America. Instead, they chopped down trees to build homes by day and beguiled their loneliness at night with dancing and gaiety. The Marseillaise was as well known on the beautiful Ohio River as in Paris. Romantic events also took place, such as the love of young Brant, the Mohawk chief, for Louise St. Clair. The Blennerhasset Villa entertaining Burr on Paradise Island was the scene of as much gaiety and extravagance as could be found in Washington or New York.

Camp dramatics can be drawn from the famous journey of George Washington and Christopher Gist, tales of the friend-

ships and enmities among the early white settlers, lost children and families, their adoption among the Indians. William Dean Howells' "Short Stories of Ohio" gives many of these tales, often to the credit of the Indians and discredit of the whites.

Among the famous chiefs on the Ohio were Tecaughtretanego of the Caughnewaga Nation; Little Turtle of the Miamis; Logan, the Mingo chief; Tecumseh, the Shawnee chief. The sentiments of these savage noblemen are useful in making programs and they show that the red man in his crude way was actuated by much the same feelings as his white brother.

Indiana, originally part of Ohio, shares in the thrilling pioneer episodes of that state. These are pictured in "Alice of Old Vincennes." The episodes of Tecumseh and his troubles with Governor Harrison took place on Indiana soil. Here was fought the battle of Tippecanoe. Later a colony of Swiss vintagers produced wonderful fruit; frugal English farmers began dairies and cattle raising; pious German socialists built Harmony. All these had no more right to the land than the Indian before them.

Michigan

Michigan at one time comprised nearly all of the Northwest Territory and was deeply involved in the Indian, French, and English controversies because of its Great Lakes waterways touching all the debatable ground. The Canadian explorers found their way to the Mississippi through the Great Lakes. The English had their stronghold later at Detroit, where the Pontiac conspiracy took place. Particularly did the "bad white men from Machikimacinac" keep the Indians in a continual foment.

Almost all of the incidents listed for the other states had relation to Michigan since it was here most of the policies destructive to early Americans were hatched out.

PONTIAC, THE NAPOLEON OF THE INDIANS

Pontiac was the chief of all the Indians of the Great Lakes, the Ottawas (to which tribe he belonged), Miamis, Chippewas, Wyandottes, Pottawatomies, Winnebagos, Shawnees, Ottagamies, and Missisagas. He was a prince among the Indians. His influence extended throughout the Northwest.

In 1760, after the capture of Quebec by the English, Major Rogers was sent northwest to drive out the French. When Pontiac heard of his coming he sent word for him to stop where he was and await the arrival of Pontiac.

Episode I

Two messengers stop Major Rogers. Pontiac, gorgeously dressed, arrives with braves.

Pontiac: Why do you come into my dominions without my permission?

Rogers: I came not against the Indians, but to take the French. Here are belts of wampum. Let them speak for me.

Pontiac: I stand in the path. You will not travel until tomorrow morning. You cannot pass.

Rogers (Looking about): I see you have corn here. Can I get some for my troops?

Pontiac: I have much corn. If the White Chief needs corn, we can feed him. (Points to Indians who bring on baskets.) Who sends you through my country?

Rogers: The King of England, whom you all must obey.

Pontiac: We would call the English Father "uncle," not "king." I would like to see your country, England.

Rogers: If you call him king, you may become his big chief.

Pontiac: Pontiac calls no man king. We welcomed our white brother to our land. See that your soldiers act peacefully or we will stop your way. (The English go forward. Pontiac gazes after them.)

Episode II

Major Gladwin was commander at Detroit when in 1763 the Indians began to be unfriendly. They came to the fort in large numbers.

Aide (Salutes): Chief Pontiac is camped near the fort and says he wishes to talk with the white chief to brighten the chain of peace between the English and the Red Men.

Major Gladwin: Agreed. We will set the hour of noon as a time for the meeting. Get the fort ready.

Aide: There is an Indian woman waiting around with a pair of moccasins for your Honor. She will not go until she has seen you, or she says she will never see you alive again.

Major Gladwin: Bring her here; she may have a message.

Indian Woman: White Father, these tokens point not to peace, but to war. (Gives him the moccasins.)

Major Gladwin: What treachery is under way? What means this visit of your people?

Indian Woman: Every warrior who comes to this council at noon will carry death under his blanket.

Major Gladwin: Do you mean there is treachery at work?

Indian Woman: When Chief Pontiac gives the peace belt, it is the signal for attack. Many strange braves are waiting outside.

Major Gladwin: You are a brave, kind woman to warn us. We will get ready for them. Take this in remembrance. (Gives her something and both go off.)

Episode III

A strange war cry is heard outside. Pontiac and his warriors are admitted, each wrapped in his blanket.

Pontiac: Long have we wished to visit you to exchange gifts and smoke the pipe of peace to show our unbroken friendship. Today we bring you our hearts and this belt. (He offers the belt, but seeing the soldiers' half-drawn swords, does not give the signal.)

Major Gladwin (Pushing Pontiac's cloak aside): I see that you are carrying *armed words.* For shame, Pontiac, the great chieftain, to seek to betray his white friends! Men, conduct our red friends out of the fort! Forward march!

Pontiac (Protesting): No, white brother, we come as friends. (Soldiers hustle them out of the fort at the point of their swords.)

Kentucky and Tennessee

Our state stories so far have followed the northern stream of western migration. At one time it seemed that the roadway over the Appalachians would determine the course of empire. Both Kentucky and Tennessee were considered the borders of Virginia. Many of the important issues of prerevolution days

took place in the Southwest. Here the Battle of King's Mountain was fought by the hardy mountaineers; Daniel Boone opened up the wilderness for the settlers; George Rogers Clark started communication with Ohio and drove the English off the frontier. With "My Old Kentucky Home" for a title, a most interesting entertainment could be provided.

Tennessee was the frontier of the Southwest and came in for later pioneer experiences. The state was the outpost of the Revolution and sent many brave pioneers to the front. Robertson and Sevier were territorial governors starting the Wautauga Association, paying the Indians for the land which the Cherokees, Miamis, and Creeks claimed as their ancient hunting grounds. Sevier gained the name of "Nollichucky Jack" from the Indians who had joined the English in their war on the Americans. Tennessee made statesmen and sent Andrew Jackson and later Andrew Johnson to the presidential chair.

New Jersey and Connecticut

New Jersey was the natural overflow state for discontents from all quarters — Dutch, Swedes, Germans, Danes, Quakers, Huguenots, English. This is plainly seen in names of Jersey towns and cities, while state and county names bear the English stamp. Its ocean front furnishes 300 miles of shore recreation, the famous Atlantic Highlands, Long Branch, Long Beach, Asbury Park, Atlantic City. It is the home of Princeton, Rutgers, and Presidents Wilson and Cleveland. The portages of the roving Lenapes marked town sites; all land was bought and paid for from the Indians; it was the last stand of the Revolution. Boys camping in New Jersey will be delighted to reconstruct the Frank R. Stockton "Stories of New Jersey" (American Book Co.). His Washington history is easy and thrilling. Hold a Camp-Mothers-and-Big-Sisters day and let them take the parts of Martha, Molly Pitcher and other fine women who helped George win the war. State large manufacturing center.

Connecticut (long river), small but mighty, in Puritan days, dedicated herself to religion and learning. This is pictured by the New Haven Green and her famous Yale University. The Settlers bought land from the Indians for 23 coats, 12 spoons

2 dozen knives, 4 cases of French knives, scissors, hatchets, hoes, porringers and 1 dress coat. It was part of the Western Reserve but sold out; celebrated first Independence Day with prayer, a feast of pork, beans and bread. Connecticut early became a manufacturing state and is known for its watches, clocks, silver ware, thread, cotton, silk and woollen mills; knitting and sewing machines, bird cages, amunition. Among its Yale names are Edwards, Hale, Whitney, Howe, Goodyear, Benedict Arnold, Noah Webster, the Beechers, Morses. It is famous for oysters, elms and Yale Bowl. The Nutmeg State is an inspiring place to camp.

SUGGESTIONS FOR STAGING

These have been scattered through the episodes suggested for dramatization and can be followed out in detail or adapted to numbers. If a thoroughgoing pageant is undertaken, it is well to appoint a committee, with one experienced person at the head, to supervise and be held responsible for results. Sending to city costumers should be discouraged, except possibly for detail for principals—sword, hat, boots, etc. It is well to group the participants as to numbers, costumes, and properties required. Khaki garments and furs will cover the needs of Indians, trappers, hunters, guides, and modern soldiers. An ordinary felt hat can be pinned into a Colonial tricot with cockade or feather. A roll of black cardboard will make a tall cylinder. The blue Civil War cap with gold cord can be gotten at Dennison's. The ordinary soldier wore blue flannel shirt, dark knickers with leather or cloth leggings. The officers' sword, sash, gold epaulettes, and stripe on long trousers are not difficult. The wide trousers and sailor caps of the present will make navies for any period. For pioneer and settler, flowered calicoes, slat bonnets, hoop skirts for women's dress; overalls, knotted handkerchiefs about the neck; rifles, hunting knives, long whips, straw hats, and camp caps for men and boys.

Organization and Costumes

Make announcement of pageant, time, and place; tell general

plan and what groups you will need. Choose volunteers for Indians, settlers, trappers, and hunters, telling what will be required in the way of costume. A pageant demands numbers. Special characters are easily selected from experienced members.

Indians. Khaki trousers, fringe sewed on at sides; shirt or sweater, fringe sewed on bottom; fringed sleeves; collar turned in. Old chiefs wear blankets; young braves, with bare body, arms and legs stained brown, swimming trunks with belt of skins or painted breech cloths, bead ornaments and colored strip or sash over shoulders and around waist to hold arrows, hatchet or knife; barefoot or sandals; painted feathers in scalp lock. Tie bands with hanging ends at knees and ankles.

Trappers and Hunters. Khaki or flannel knickers and shirt; shoes and leggings; hunting bag or scout knapsack; cap with visor turned back and decorated with squirrel brush. A trapper should have a few skins over his shoulder; some should carry a canoe overhead, ready to make a portage for their share of the picture. Guides are also equipped this way, but are fewer in number and chosen for size.

Indian Finery. Indian beads can be made from bits of sticks and feathers, tied at regular lengths; colored pebbles, or one- or two-inch lengths of willow or alder. (Punch out the pith and string on a colored rag, paint green, blue, yellow, red, or prevailing colors of tribes.) Make wampum belts and chains of clam shells, strung or tied with colored strips (drive holes with nails). Cow or horse teeth, boiled, make realistic ornaments.

Headdresses. All tribes differ in this decoration. The Plains and Sioux Indians wear the war bonnet and only after they have earned their feathers. The young braves bind one or two feathers into their scalp locks. A good imitation is to fringe an old sock from toe up to the heel, then tie the feathers into it with a bit of colored string, and draw over the head. Bands are really for squaws. The shaved haircut of the present is good Iroquois style, with feathers added on above.

Camp Property Box. The boys should be invited to bring along any show togs they may own, a cast-off costume, a bright blanket, or a bit of bead or feather work. The leader should bring a trunk full of possibilities. Nothing comes amiss, from

an old-style spiketail coat to a stovepipe hat, cravats, scarfs, etc. Get on good terms with the farmers for special helps in the way of old rifles, flintlocks, powder horns, coonskin caps, quaint belts, etc. A costume box also means caretaking. A boy should account for every item of his costume and, at the close of the pageant, roll it up and bring it back that someone else may use it.

Make-up. This is much overrated. Make-up can never be a substitute for good character work. *Be* the part that is given you; dress an Indian to be different from a trapper, and then add the touches of paint to increase your characterization. If you are an Indian, don't paint up in every color of the rainbow. The Iowa, Sacs, and Foxes like white and black and gray colors and a bare back with a white band printed on it. The Sioux appear in gay yellows and reds and war bonnets. The Chippewas dress in dark colors and furs, with green and red touches; the Winnebagos in pale deerskin with soft natural colors. A five-pound package of tan calcimine, dusted over a liberal coat of lard, will produce many fierce savages. A basin of flour and a few sticks of soft, colored crayons will do the rest. Select your tribes and make up groups alike. This is more effective than to spill your paints promiscuously.

Properties. In the same way, equip your savages differently, some with spears, others with bows and arrows or pointed darts and war clubs made from tree roots. We must remember that glass, beads, and guns were white man's equipment. Don't be a department-store Indian. For festive occasions, decorate the weapons with fringes and feathers in gay colors.

Improvised Costumes. Encourage inexpensive and homemade costumes. Almost any boy can rustle himself an outfit from camp supplies. A few yards of red and yellow calico go a long way for ornamental touches in Indian dress. Never sew, but tie everything you can and while about it, add a rag of color to the knot. Get ideas about style. You can't look majestic in store Indian things, but you can practice wrapping a blanket or sheet around you until you will be mistaken for a prophet, Roman senator, or a mighty Indian chief.

Action instead of Words. There is little time to memorize words for camp dramatics and, furthermore, they cannot be

well heard out of doors. Pantomime the action instead of talking. Do not hurry pantomime. Make your gesture clear. How the body turns, the hand points, the eyes look, the way you march and walk are the things that count. A hero holds his chest up; prisoner and wretch drop their shoulders and slouch along, sullen, resisting, and discouraged. A procession can be very picturesque and you can make a few people go a long way by having the same ones reappear from behind a bush or turn.

Short Speeches and Gestures. If you have a speech to make, remember the Indians were eloquent. Do not rattle off your words to see how fast you can go, but see how much you can make them say. Add gestures to your words. If you are talking about much land, impress people with width, space. Keep with your words. Whatever your words want to do, be sympathetic with them. Learn to hold a gesture. Don't singsong or saw the air. If you are in a fight, don't make a scrimmage of it. Plant yourself and be effective. Thoroughly enjoy your part.

PART IV

OUR COUNTRY

CONSTITUTION OF UNITED STATES

Welded in war's fierce flame,
  Forged on the hearth of fame,
The sacred Constitution was ordained;
  Tried in the fire of time,
Tempered in woes sublime,
  An age has passed and left
It yet unstained.

Francis Marion Crawford

"Our Constitution is the supreme law of the land which nothing can overstep or overrule. It is a Constitution of the so-called supreme order, the written, rigid, extraordinary type, statutory, the result of a definite purpose and written for a definite cause and people, a deliberate act of legislation.

"As the supreme law of the land over legislative, judicial, administrative powers, all action taken against it is null and void. The Supreme Court is the final decision. It is unlike the British Constitution in that the latter is flexible and the product of gradual accumulation of tradition on various subjects and used as an ameliorative to offset the verdicts of the King."

Young America and the Constitution

The recent oratorical contests on our Constitution have awakened great responses throughout the land. The daily newspapers across the continent conducted this contest and 1,500,000 high school students competed with orations.

At a first contest held in Washington, D. C., President Coolidge delivered the address and Chief Justice Taft acted as one of the judges. A $2,000 prize was awarded Robert Sessions,

a 15-year-old lad of Birmingham, Alabama, and six other prizes were given. The prize of 1927 was awarded to Herbert Wenig, Los Angeles, California.

These contests are still going on and college student bodies are staging similar ones. This is a hopeful addition to the dominant athletic contests raging in our schools. There can be no better way of interesting young people in Better Citizenship.

How the Constitution Was Formed

The local forms of government, adapted to the thirteen colonies, laid the foundation for the later Constitution of the United States of America. The colonies, all in different locations, became the trying-out places for social laws necessary to their special needs. Inland colonies differed from the seacoast colonies; some raised cotton, others corn and wheat; others were shipping bases and maritime ports; others represented agriculture, lumber, and manufacture. The Revolution drew the colonies together for common cause of freedom; first, without any written form of government; second, under the Articles of Confederation; third, under the Articles of the Constitution. The Constitution made us the United States of America.

In 1804 the diplomacy of Jefferson met the test of the Louisiana Purchase and averted a geographical division of our country.

The War of 1812 was the last attempt of England to lay hands on this Government.

The Monroe Doctrine threw up a bulwark of protection against depredations from Europe and stands fast today.

The Civil War freed our country from slavery and prepared it to become the greatest representative government the world has yet seen.

The Spanish War episode proved the strength of our Pan-American principles.

Our attitudes and policies during the World War still leave our principles of freedom intact. So far our Constitution has stood the test.

Abraham Bowers,
Americanization Secretary,
The Y M C A of Chicago.

Signers of the Constitution

It was not until 1787, eleven years after the signing of the Declaration of Independence, that the representatives of the Colonies met to ratify the Constitution. The following 39 out of 55 delegates signed and then the articles were ratified in the State Conventions. You will find many of the names on both the Declaration and the Constitution. The paper was signed on September 17, the last day of the Assembly.

Have any boy in camp who has made an attempt at an oration give the Declaration and have a roll call of the following names: *Delaware:* George Read, Gunning Bedford, John Dickinson, Richard Bassett, Joseph Broom; *Pennsylvania:* Benjamin Franklin, Jared Ingersol, Thomas Mifflin, Robert Morris, George Clymer, Thomas Fitzsimmons, James Wilson, Gouverneur Morris; *New Jersey:* William Livingston, David Brearly, William Patterson, Jonathan Dayton; *Georgia:* William Few, Abraham Baldwin; *Connecticut:* William Samuel Johnson, Roger Sherman; *Massachusetts:* Nathaniel Gorham, Rufus King; *Maryland:* James McHenry, Daniel of St. Thomas Jenifer, Daniel Carroll; *South Carolina:* John Rutledge, Charles Pinckney, Charles Cotesworth Pinckney, Pierce Butler; *New Hampshire:* John Langdon, Nicholas Gilman; *Virginia:* George Washington, John Blair, James Madison; *New York:* Alexander Hamilton; *North Carolina:* William Blount, Richard Dobbs Spaight, Hugh Williamson.

(Paper towel ruffles added to knicker costume will be all the dress necessary.)

DECLARATION OF INDEPENDENCE

The Thirteen Colonies

The Thirteen Colonies may be represented by thirteen boys and a bit of humor introduced as to relative size of state and boy, *viz.*, Rhode Island, a short, chunky boy; New Hampshire, a tall, thin boy, etc. Further likeness may be introduced in dress: Virginia, colonial costume; Pennsylvania, Quaker; Massachusetts, Puritan; New York, Dutch, etc. Each boy bears a

banner on which name of state or individual motto may be placed.

The colonies and characters of the pageant form in procession and march across the place of staging. The colonies take their place in order at the back of the stage. Play or sing "Hail Columbia."

Signing the Declaration Pageant

(Arrange tables and chairs after some famous picture. Members assemble and take their places. Washington, Adams, Franklin, Jefferson, Harrison, with clerks, enter with documents and take their places, either standing or sitting. Arrange group agreeably.)

John Hancock (in the chair): The business of the day is now before you. You have heard the draft of the Declaration of Independence, submitted to you by Thomas Jefferson. What is your pleasure?

Wythe of Virginia: Mr. President, I move you that this body now resolve itself into a committee of the whole for the adoption of this document.

Bartlett of New Hampshire: Mr. President, I second the motion.

John Hancock: Gentlemen, you have heard the motion and its second. Are you ready to endorse the provisions of the Declaration and vote on the same? If so, please manifest by saying "yea."

Members (All join in a stupendous and triumphant "yea.")

(Loud cheers and from without a bell or gong is rung. All on the platform turn and shake hands with each other. Speaker goes to the end of the platform and announces the result to the audience by megaphone. If not too long, the Declaration could be read previous to vote. Imitation cannonading may be added to noise.)

Mr. Adams (after quiet has been restored): Mr. President, I move you that we now consider the debate closed and give our votes on this subject by signing this document.

Several Voices: Second the motion, second the motion.

John Hancock: Gentlemen, you have heard the motion and its seconds. Those of you who are in favor of affixing your names

at once to the document of the Declaration of Independence, for these American Colonies, please manifest by voting "yea."

All Voices: Yea! Yea! Yea!

John Hancock: Those opposing the motion, please manifest by voting "nay." (A dead silence.) It is a vote.

(Cries of "good," "good," and much excitement, as before. The members now spring from their seats and crowd around the clerks' desk where the document is lying. The President takes the quill first and holds it high, after which he signs. Shakes hands with Washington and Jefferson. All shout again. The President brings down the gavel and the clerk reads the names by states. These come forward and the famous speeches of the signers must be worked in.)

John Hancock (in front): We must be unanimous. There must be no pulling different ways. We must all hang together.

Franklin: That we must do or most assuredly we will all hang separately. (Much laughter.)

Benjamin Harrison (a large heavy man, turning to a smaller one beside him): When it comes to hanging, I shall have the advantage of you. It will be all over with me long before you will have done kicking in the air. (Laughter.)

Charles Carroll: That they may have no difficulty in finding me when the time of execution arrives, I will sign my name in full and give my address—Charles Carroll, of Carrollton, Maryland.

Cæsar Rodney (of Dover, Delaware, with his face bound up, rides up at the last moment and throws himself from his horse, exclaiming): Am I in time? I have ridden eighty miles in two days to be present.

(He signs and faints from the abscess on his face. He is carried out. All the groups have been called. There is still much handshaking and congratulation. Boys can agree upon the *business*.)

Franklin (order restored by gavel): Mr. President, measures should be immediately taken to provide a seal for the new Continental Government, with suitable device on it.

Member: I move you that Dr. Franklin, Mr. J. Adams, and

Mr. Jefferson be appointed a committee to bring a device for a seal for the United Colonies of America. (Model shown. Cheers.) I second the motion.

John Hancock: You have heard the motion and its second. We thank Dr. Franklin for his prompt action in this matter and ask him to preside over the committee. Unless there be objection, the Congress stands adjourned until nine o'clock tomorrow.

John Adams (steps to the front): Gentlemen, this fourth day of July, 1776, will be the most memorable day in the history of America. It should be commemorated by solemn acts of devotion to God Almighty. It should be solemnized with pomp and parade, with games, sports, guns, bells, bonfires, and illumination from one end of the continent to the other, from this time forward forever more. (To small boy at his side.) Go tell your grandfather to ring the bells now. (Boy runs out. Congress breaks up. Loud shouts and pealing of bells from without. Sing "Hymn to Liberty," "America.")

Costume. The question of costume should present no difficulties, except the assembling of same. Ordinary coats turned back with colored facings; a few Continental soldiers with red facings and guns; khaki trousers and leggings, cocked hats; white crepe paper ruffles at neck and sleeves; wigs for the few principals, also made from crepe paper, tied at the back with a black bow. Get a quill pen and large ink bowl and imposing documents. Keep the characters in groups and pose them well. Each actor has a character to fill as well as his part in the group.

Colonies and Signers

New Hampshire—Josiah Bartlett, Wm. Whipple, Matthew Thornton.

Massachusetts Bay—Saml. Adams, John Adams, Robt. Treat Paine, Elbridge Gerry.

Rhode Island—Step. Hopkins, William Ellery.

Connecticut—Roger Sherman, Sam'el Huntington, Wm. Williams, Oliver Wolcott.

New York—Wm. Floyd, Phil. Livingston, Frans. Lewis, Lewis Morris.

New Jersey—Richd. Stockton, Jno. Witherspoon, Fras. Hopkinson, John Hart, Abra. Clark.

Pennsylvania—Robt. Morris, Benjamin Rush, Benja. Franklin, John Morton, Geo. Clymer, Jas. Smith, Geo. Taylor, James Wilson, Geo. Ross.

Virginia—George Wythe, Richard Henry Lee, Th. Jefferson, Benja. Harrison, Frances Lightfoot Lee, Carter Braxton, Thomas Nelson, Jr.

North Carolina—Wm. Hooper, Joseph Hewes, John Penn.

South Carolina—Arthur Middleton, Edward Rutledge, Thos. Heyward, Junr., Thomas Lynch, Junr.

Georgia—Button Gwinnett, Lyman Hall, George Walton.

Delaware—Cæsar Rodney, Geo. Read, Tho. M'Kean.

Maryland—Samuel Chase, Wm. Paca, Thos. Stone, Charles Carroll of Carrollton.

INDEPENDENCE DAY IN CAMP

Pioneer Fourth

The old-fashioned Fourth of July celebration, observed throughout the country for years, was patterned after the suggestions of John Adams, after signing the Declaration of Independence (see Thirteen Colonies). The sentiment of rejoicing gradually fell away from this first great Americanization act and little remained except the national nuisance of fire crackers until a "sane fourth" was instituted some years ago. The following is the traditional program which, with some variation, was kept by pioneer patriots. Either join with the neighborhood or give a Camp Pioneer Fourth.

The main feature was a parade in which all citizens joined, either on foot, horse, or with vehicle. The procession was led by a band, followed by carriages with speaker, prominent citizens, ladies, etc. After this followed floats, with fair maids dressed in white, carrying flags and other dainty decorations. Fire companies, soldiers, lodges, and other organizations which could boast of uniform or regalia followed. At the end came the "fantastics" or "horribles," grotesquely dressed figures, painted or with masks, usually on horseback. They had various

origins and were really raggle-taggle reminiscences of the Revolutionary and Civil wars, when our ragged soldiers drove the equally dilapidated Red Coats out of New York. Indians and Negro characters were also introduced. While enjoying the fun of a past-and-gone pioneer scene, the boys may also experience something of the genuine thrill which this celebration aroused even 50 years ago.

Procession

1. Country band: mock or real instruments, kazoo, ukeleles, combs, mouth organs, any variety.
2. Speaker and guests.
3. Floats with flags, maidens (boys dressed up).
4. Special groups: scouts, societies, clans, sweepers, dish washers, hunters, fishers, etc.
5. "Fantastics" on horseback in grotesque dress of all kinds.
6. Motley crowd: ladies in hoops and bonnets, fat women with many children; Grangers with Uncle Sam among them; young couple swinging hands; big boys dressed as little boys with popguns; little boys with tall hats. All march to grandstand. (Easily adapted to mixed camps.)

Program

Sing "America." Read Declaration. Oration of the day. Basket dinner. Program of games.

FLAG EXERCISES

This up there—Old Glory—this waving o'erhead;
She dazzles the nations with ripples of red;
And she'll wave for us living, or droop o'er us dead—
This the flag of our country forever.

Frank L. Stanton

The evolution of Old Glory is a long and interesting story. While we are the youngest country of all the powers, our flag is the oldest, dating back to the Puritans who inserted a pine tree into one corner of the English Jack. Next came the substitution of the thirteen stripes and the placing of the thirteen stars on a field of blue in place of the crosses of St. George and St. Andrew. The Star Spangled Banner had an origin all its own.

An interesting ceremony can be made of the story of the American flag for Independence Day in camp or park. A full and excellent account of the history of our flag is given in Bishop Fallows' "Story of the American Flag." A few yards of cambric for special occasion and rolls of crepe paper make easy work of supplying the flags, whose variety and significance should be known by every American boy.

Flag Procession

British Jack (under England), crimson banner crossed with white St. George and blue St. Andrew crosses.

Pine-tree Flag (Puritan), same with small pine tree inserted into cross.

Pine-tree Flag (Bunker Hill), crimson banner with pine tree in place of cross.

Great Union Flag (Cambridge), seven red and six white stripes with crosses.

An Appeal to Heaven (navy ensign), white field with pine tree in center.

Don't Tread on Me (Admiral's Flag), thirteen red and white stripes, rattlesnake.

Don't Tread on Me (Revolutionary), yellow banner with coiled rattlesnake.

Striped Flag (Continental), plain thirteen stripes with staff. (Many minor flags appeared: Morgan, Culpepper, Liberty or Death, Washington, Life Guard, Conquer or Die, Eagle, Goddess of Liberty, Soldier.)

Colonial Flag (Betsy Ross), plain thirteen stripes, circle of stars on field of blue.

Star Spangled Banner (Francis Scott Key), with added stars, as we have it now.

Government Flags: President, Union Jack, Convoy, Senior Officer, Rear Admiral, Secretary of Navy, Commodore, Lighthouse, and others.

Peace Flag, stars and stripes with white border around it.

State flags may be carried to show the states represented among the boys in camp. Also state mottoes, flowers, and seals are decorative, as well as informational.

The flags and their stories should be announced by megaphone since the audience will desire to *know*, as well as to see. Gather neighborhood flags.

Songs, "Hail Columbia," "Star Spangled Banner," "America."

Meaning of Flags

A Boy Scout group can undertake this part of the exercise and preamble their own signals with this story.

Striking the flag means submission or surrender to the other side.

Dipping, raising, and lowering means signals and salute.

Colors: white flag, truce; red flag, danger or defiance; black flag, piracy; yellow flag, disease; half-mast, mourning; white flag with red cross, peace. Flags of men and command, flag officers.

Megaphone Stories

Some of the first colonial flags were made in camp by the soldiers, from white shirts and red flannel underwear for stripes. The field of blue was a piece of blue army cloak with white stars sewed on it.

The first Stars and Stripes unfurled over a military fort was at Fort Stanwix. This was a homemade affair, made from the clothing of the soldiers, but was saluted with enthusiasm and delight.

In 1775, Robert Morris, financier of the Continental Congress, was off to Porto Rico on the brig *Nancy* for supplies of arms and ammunition. He heard that Independence had been declared; a flag was quickly made and raised with cheers, "Down with the Lion and up with the Stars and Stripes."

The Great Union flag was raised in Cambridge in 1776, the English flag hauled down, and the King's speech burned. The latter had been sent under a flag of truce to Colonel Washington by Lord Howe. Thirteen cannon boomed amid cheers, which the English thought was a sign of submission to the King.

Captain Paul Jones "struck" the first British flag on his man-of-war and hoisted the American flag on board of the *Alfred*. This honor was also claimed by Captain John Manley, and John

Adams insisted that Massachusetts was the first state to raise the American flag over the British.

It is said that the very first American flag at Bunker Hill was merely a sheet fastened to a staff with a green pine tree painted in the middle. The Minute Men fought for liberty under banners often made from their leaders' calico hunting shirts.

During the gold rush a party of Americans were determined to take the Pacific Coast in the name of the United States of America. A patriotic lady gave them her red flannels and white cotton gowns and made the Bear Flag. The Spaniards mistook the bear for a hog. The "Hog Flag" was raised in June at Sonoma, 1846. The Stars and Stripes was first carried around the world by way of Cape of Good Hope on the ship *Columbia*, 1787–1790, under Commodore Robert Gray on his way to Oregon.

THE LOUISIANA PURCHASE

De Soto, exploring the Mississippi northward, and Joliet and La Salle exploring the Mississippi southward, make a romantic prelude and can easily be given on camp, lake, or river shore. Other scenes may be staged on shore. Arrange so that the audience can see both water and land scenes.

Foreign Episodes

Mississippi Bubble, wild excitement of French people selling stock for new country, like a stock exchange.

First immigration to new land, families step out with bundles, great excitement, all swapping land.

Louis XV cedes Louisiana to Spain, meeting of French and Spanish gentlemen, signing papers, shaking hands.

Napoleon trades Tuscany for Louisiana. Charles IV, Lucien Bonaparte, and Talleyrand sign first official papers.

American Episode

The states involved in the purchase were Louisiana, Arkansas, Missouri, Kansas, Iowa, Nebraska, South and North Dakota, Wyoming, Montana, Idaho, and Colorado. All these states may be represented in a pageant, by means of state flags.

When the Revolutionary soldiers came out of the war, ragged and penniless, they turned their thoughts to the free lands of the frontier, only to find them in the hands of Spanish land agents. Even the Mississippi River, which was supposed to offer free passage, was placed under toll, much to the disappointment of the settlers. The action of Thomas Jefferson was none too soon to secure an open country. The following suggestive scenes may assist in arranging a pageant:

On the Mississippi

Trappers with skins and traps appear, look about, fall in with friendly Indians, and bargain for skins.

Miners and prospectors come with picks and hammers; friendly Indians tell of mines and show ore, men come on examining the soil and plant specimens.

As these groups forge northward, they parley with Indians; Basil Girard and his clerk come on, examine the records, and ask questions about buying land.

PRELUDE

Settler: By whose authority do you claim this land?

Girard: By the authority of the Governor General of St. Louis in the name of Spain.

Settler: Do you mean to say that this land is not free to Americans who fought in the Revolution?

Girard: At this time the tract is known as the Girard Grant, ceded to me by Spain.

Settler: Well, kin we have a free river? If this is what we fought for, we sure ain't got much.

Girard: You must pay a tax in furs for the use of the river for trapping.

Settler: We'll have to fight Spain next. This ain't no free country.

Settler: We'll be ready, too, when the time comes. (All go off angry.)

Basil Girard secured Spanish grant from Delassus, Lieutenant Governor of St. Louis, in 1799, these lands being sold as private enterprises, like modern real estate.

JEFFERSON AND THE UNITED STATES

"NAPOLEON'S DILEMMA, AMERICA'S OPPORTUNITY"

Scene I

Jefferson stands by table. Monroe, Burr, clerks come on.

Jefferson: I see trouble ahead unless we take this opportunity to secure that Spanish strip from Napoleon. He is in a mood to sell us out to anyone.

Burr: Are we not borrowing trouble? This will be a great expense. Why not wait?

Monroe: The people rebel against receiving land from France or Spain on soil that should be our own. I am for it. We cannot live under three flags.

Jefferson: A paltry $3,000,000 will do it. Livingston says Napoleon is eager for it to plague the English and surely we would not like them back in power. (Beckons to clerk.) Send to the treasury for the gold. Monroe and Burr, you shall be our envoys. Here are your papers, signed and stamped and sealed with the eagle of the United States of America. Make haste and God speed your mission! (They take the papers and two clerks carry small trunk. Off.)

Scene II

Napoleon and his brothers come on same stage, talking excitedly.

Lucien: But, brother, is not this haste unwise? Once the American possession passes out of our hands, you will regret it.

Napoleon: What is this to you? We need the money and we cannot please England by giving her such a card to play. Besides there are the envoys ready with the gold. Ah, gentlemen! Welcome! (Bows. Monroe and Burr step forward, also bowing.) I see you are ready for our negotiations. (Clerk brings table, page brings quill and ink.)

Monroe: Your Excellency, we have here our patent and signature from our President Thomas Jefferson which agrees for $3,000,000 to purchase Louisiana back to America. Is this correct?

Napoleon: This was the sum proposed. I do felicitate you upon the exchange made so amiably. (All bow and sign after a few more greetings. Napoleon retires. Monroe and men go out on other side.)

Joseph (to Lucien): Ha! Now he has accomplished his will to the end that a valuable province has been lost to France and our posterity.

Scene III

Jefferson (greeting the returned envoys): All was well with your mission? I trembled somewhat for our success. Truly Napoleon's dilemma was our opportunity. This is the greatest bloodless victory gained by our country. Now can our pioneers have the land they so bravely fought for, with allegiance to but one flag, and that our own stars and stripes. (Three flags—French, Spanish, English—are lowered, while the stars and stripes floats over all. Cheers.)

Scene IV

After the Louisiana Purchase, 1804, settlers pour into the West, arriving by flat boats, canoes, Conestoga wagons (a boat on wheels), and overland with horses. These stop and build, hewing trees and logs; women set up households under trees, till fields, plant, spin, weave, teach children, hold services in groves when itinerant minister arrives, sing hymns, etc. Or these groups may pass on their way westward. Here Chicago may be interpolated.

LEWIS AND CLARK EXPEDITION

One of the great stories of our nation which never grows old is that of the saving of the great Northwest. For pure courage and adventure the magnificent undertaking of William Clark and Meriwether Lewis has never been equaled. A brief outline of the facts will assist in assembling an out-of-door pageant.

1. Lewis and Clark answer the call of the Northwest. Jefferson sends expedition.

2. Expedition assembled in St. Louis. Starts over Rocky Mountains.

3. Birdwoman Sacajawea leads them westward. Arrival at Indian Camp.

4. Young chiefs come running to village announcing strangers.

5. All go forward to meet Lewis and Clark. Greetings.

6. Procession of Indians, leading Lewis and Clark, and keeping time to drum beat.

7. They cry "Waco," meaning *welcome, they are coming.*

8. They are escorted to center of camp, where Indians perform dances of welcome.

9. They smoke together; whites distribute gifts to oldest chiefs.

10. White preacher tells them of God and the Book. Promise to return.

Fifty Years Later

1. Indians despair of promise of white men to bring Book and teach them.

2. Chiefs decide to send messengers to fetch them.

3. Five young chiefs dispatched, three of whom arrive in St. Louis.

4. They are entertained for two years before errand is known.

5. Final banquet is given to survivor by U. S. Army officers.

6. Indian's farewell speech tells the purpose of his coming and his disappointment.

7. He leaves dazed officers and returns to his tribe.

8. Tribe receives survivor with great ceremony, but finds he is without Book.

9. They file out singly in great disappointment.

Marcus Whitman and Jason Lee

Messengers (Boy Scouts) run through the audience and call, "Hear, hear, who will go beyond the Rocky Mountains?" *Speaker* (with megaphone): We are to establish a Mission at once among the Indians beyond the Rocky Mountains. Let two suitable men, unencumbered with families, and possessing the spirit of martyrs, throw themselves into the Indian nation, live with them, learn their language, preach Christ to them and,

CUTTING LOG WHEELS
OX CART WITH LOG WHEELS
PLANK WHEEL
EARLY BICYCLE
DISC AUTO WHEEL
TIPI AND BARK LONG HOUSE
BUFFALO HEADDRESS (ARAPAHO)
BUFFALO HIDE SHIELD (BLACKFOOT)
SHOSHONE WAR BONNET
FRONTIERSMAN (RIGHT)
HUNTING COAT (TOP)
INDIAN BLANKET (LT)

as the way opens, introduce schools, agriculture, and arts of civilized life. Money shall be forthcoming. All we want is the men. Who will go? Who?

Jason Lee (over six feet tall, accompanied by his nephew, rides slowly through the crowd, uncovers head, and lifts his hand in invocation): "I will go."

1. Marcus Whitman and bride and Dr. and Mrs. Spaulding ride forward.
2. Handshaking and well wishing. Good-bye. (Disappear.) Ride off with three Indians following on horseback.
3. The approach from other side; Nez Perces runs to meet them. Signs of joy.
4. Rude benches; children gather for school.
5. Recess. Play Indian games, dance.
6. Older Indians take their places, eager to learn.
7. Dr. Whitman appears, much excited: "Unless we act quickly, the Oregon Country will be lost to the United States."
8. Mrs. Whitman dismisses school and Dr. Whitman rides away.

Speaker (with megaphone): Marcus Whitman's ride to save the Northwest, covering the present states of Washington, Idaho, Utah, Colorado, New Mexico, Kansas, Missouri. Time: October 3 to March 3, 1843; a terrible winter in unknown mountain country; snow twenty to thirty feet deep. Lost in mountains, fording icy floods, deserted by guides, peril of starvation, he reached Washington with one day to spare.

Whitman Returns

A covered wagon brings settlers. Passes toward Indian encampment. Banners raised with names "Washington," "Oregon," "Idaho," "Montana." United States flag is run up, signifying peaceful possession.

HISTORICAL EPOCHS

Unilluminated history means dead patriotism.

History unvitalized by action remains half-digested facts and undigested ideals.

Your civic strength is measured by your service; your patriotism, by your knowledge of your country.

History which presents the fact without real people or without the struggle is unreal history.

Depiction makes history real and shows us our personal relationship to our Government.

The history of the wars of a country is negative and proves nothing. The growth and progress of a country is its only lasting asset.

PRIMITIVE AMERICA

Dramatized History

For many reasons, pageantized pioneer history of our country is most suitable for enactment in camps. Each section has special episodes belonging to it; each state represents important and decisive events which helped form the great decisions of our Government. The boys are already familiar with the most thrilling of these through their school histories. What better way to establish important lessons in our growing Americanism than by enacting these upon the ground where they occurred?

Among the decisive events which shaped our early history were the early Spanish, French, and English rulings. Such are the stories of the discoveries of the Great Lakes and the Mississippi; the Indian Confederacies of the Six Nations of the North and the Five Nations of the South, the Louisiana Purchase. The great migrations into the Middle West; treaties with the Indians and sale of lands; the opening of the Far West, the stories of our great scouts, and their gallant service to our young country; the railroads and industrial expansion.

These stories are not merely movie conceptions, as our new young citizens from over the waters are inclined to believe. Such loose and overstimulating pictures are largely responsible for many of our gangs and their vandalism. The Wild West and its heroes, Pony Express and Stagecoach, and Mining Camp episodes were only preambles to the opening of a new country. Its real history consists of the stories, treaties, and constructive

efforts of a new people to form a government that would meet such problems as no people had been obliged to meet before. Every step of our history shows an honest struggle to meet these uprightly.

EXPLORERS OF THE NORTHWEST

Joliet, Marquette, and Illini

Illini Indians scouting; one appears, joined gradually by entire tribe.

The Joliet group appears from the water with a boat.

Father Marquette carries raised cross; whites approach Indians with courage.

Chiefs and head warriors of tribe come forward slowly to meet them.

Indians finally make signs of welcome and offer peace pipe.

They council together; tribe point south. Marquette and Joliet depart.

Indians depart noisily, ki-yiing, etc. (Should have some dogs.)

Indian Invocation

The following invocation makes a very good introduction to any primitive Indian village scene. It was usually performed by the Iroquois at early sunrise, before departing on a hunting expedition. Medicine man recites and turns to points of compass:

O Manitou, great spirit of the Red Man,
I turn to the East to greet the Sun,
Which opens the golden portals of the day.
Send Thou the Light!

I turn to the North, whence comes the purifying frost,
And the vigorous cold of Winter,
Send Thou our Health!

I turn to the South, which breathes the soft winds,
And brings the lands increase.
Send Thou our Food.

I turn to the West, whence closes the day,
And all life passes through the Golden Portals of Death.
Gather us to the Spirit Land!

(All in chorus at the end of each verse, cry out)
Manitou, Manitou, Manitou.

All the men now leave camp for the hunt, except a few old chiefs and the squaws, who bring wood, water, make fire, and perform other camp duties. After a time the hunters return with game, shouting and displaying same. The women rush up and take the meat to prepare the feast. Men throw themselves around the fire. Women bring food served on pieces of bark. All eat and end scene with a dance showing the detail of hunting bear and buffalo, and perform other antics.

La Salle, Tonty, Hennepin

Explorers, La Salle and Tonty the Iron Hand, appear from the northeast.

Friendly Indians carry canoe; make portage; sing canoe song.

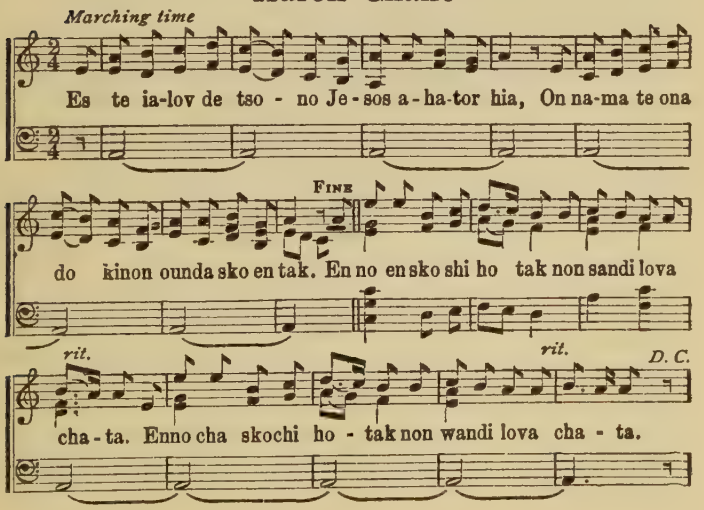
They find Indian corn pits of tribe gone on the hunt.

They take this corn, confer together, gazing anxiously to the north.

Unexpected band of returning hunters find them.

Make friends and pay for the corn from the pits.

Huron Chant



The Indians are much interested in them.

Father Hennepin talks through interpreters, points to the sky and the cross. The Indians give them some game.

Father Hennepin blesses the Indians and whites pass on their way. (Sing Huron chant.)

Indians stand gazing after and then disappear in opposite direction.

La Salle and the Indians

Indians: Marquette! Marquette!

Father Hennepin: Marquette! Marquette! Do you hear them, etc? He has been here before us.

La Salle: That is a good sign. Let us here take possession. (Ascends and plants cross.) By this sign and in the name of our good King Louis, do we here take possession of this land. (Replaces sword.) And now let us hear what these savages may have to say regarding the great passage which we seek.

Father Hennepin (converses with the Indians): They tell of a great river, the Mis-si-sip-pi, the Father of Waters.

La Salle: This is indeed good news. Will you not inquire further that we may push forward with our journey?

Father Hennepin: They would discourage our going.

First Soldier: Shall we seek to press further into this wilderness? It were not well to risk all.

La Salle: The greater the danger, the greater the glory to France gained by such an undertaking.

Second Soldier: To a soldier of France there is but one watchword, Forward or Death!

La Salle: You speak well, friend. These are but old wives' tales conceived in the unschooled brain of the savage. Let us rest here for the night that we may pursue our way on the morrow refreshed and in good spirits. Good fellows, unburden yourselves and make all comfortable. It might be well, however, not to be entirely unmindful of our savage friends, however friendly their faces. (Boatmen unpack.)

Father Hennepin: I will bestir myself among them and labor for their souls' good. Mayhap I shall win them for the Church and for France.

ENGLAND, INDIANS, AMERICA

The great figure among the Indians of the Six Nations of pre-colonial days was Sir William Johnson. He started a settlement in the heart of the Mohawk country, married an Indian wife, educated Joseph Brant, and made and kept friends with the Indians all his life. He entertained great numbers of Indian delegates with the hospitality of a country gentleman and kept them loyal to the English cause until the Indians saw that they were not successful and shifted to the American side. The wise Indians said: "We cannot intermeddle between two white brothers."

Sir William died and the Six Nations were torn between loyalty to the different whites and the great Council Fires of the Six Nations burned out. Joseph Brant swayed them for a while, but in 1782, when the British forces withdrew, the Indians were told that no more provisions would be issued them. All the promises the English had made were forgotten, and the Indians went out to seek charity from the Americans whom they had so mercilessly fought for seven years. None of the peace treaties had a word to say about their Indian allies, nor could the councils of Brant, Red Jacket, or Cornplanter help them out. They now had to meet the will of the American nation, as well as that of the Thirteen Colonies.

The following treaty pictures this scene, and may be introduced into a pageant of this region. It also shows the painful situation between the United States and the Indians after the Revolution, which puts the latter in the position of rebels and traitors:

Treaty With Six Nations

The United States gives peace to the Senecas, Mohawks, Onondagas, and Cayugas upon the following conditions:

Article I. Six hostages shall be held till all prisoners, white and black, taken by these tribes in the late war, shall be delivered up.

Article II. The Oneida and Tuscarora nations shall be secured in possession of the lands on which they are settled.

Article III. Johnson's Landing Place east of Niagara upon Lake Ontario, southerly 4 miles to Buffalo Creek on Lake Erie, south to Pennsylvania, west to Ohio River, shall be the boundary of the lands of the Six Nations. These, yielding all lands west of same, shall be left in peaceful possession of lands east and north of same.

Article IV. The Commissioners of the United States of America, in consideration of the present circumstances of the Six Nations and in execution of humane and liberal views, upon the signing of the above articles will order goods to be delivered to said Six Nations for their use and comfort.

Signed by Commissioners of the United States of America: Oliver Wolcott, Richard Butler, Arthur Lee, Sachems and Warriors of the Six Nations, October 22, 1784.

"Indian Affairs, Laws, and Treaties," Vol. II, Government Printing Office, Washington.

Washington's Treaty with the Five Nations, 1792

This agreement, ratified by Washington when President, over 130 years ago, still holds good, though the buying value of the sum has greatly depreciated.

George Washington, President of the United States of America:

To all who shall see these presents, greetings:

Whereas, an article has been stipulated with the Five Nations of Indians, by the advice and consent of the Senate of the United States, which article is in the words following, to wit:

The President of the United States, by Henry Knox, Secretary for the Department of War, stipulates in behalf of the United States the following article with the Five Nations of Indians, Senecas, Oneidas, and the Stockbridge Indians, Incorporated with them the Tuscaroras, Cayugas, and Onondagas, to wit: The United States, in order to promote the happiness of the Five Nations of Indians, will cause to be expended annually the amount of one thousand five hundred dollars, in purchasing for them clothing, domestic animals, and implements of husbandry, and for encouraging useful artificers to reside in their villages.

In behalf of the United States, H. Knox, Sec. Dept. of War.

Done in the Presence of Tobias Lear, Nathan Jones.

Now know ye, that I, having seen and considered the said article, do accept, ratify, and confirm the same.

In testimony whereof, I have caused the Seal of the United States to be affixed and signed the same with my hand.

Given at the City of Philadelphia, the 23d day of April, in the year of our Lord, 1792, and in the sixteenth year of the Sovereignty and Independence of the United States of America.

GEORGE WASHINGTON

The Cornplanter

The Cornplanter (Gyantwachi) was a great Seneca Sachem of the Iroquois, and one of the most implacable foes of the whites. He was a half breed, son of John Abeel, a trader, and an Indian princess of the Turtle Clan. He was one of the most celebrated orators of the Confederation of the Six Nations. He kept up his animosity against the white settlers for many years, but in 1791 made a treaty with Washington, the great chief of the "Thirteen Fires." He admired and visited Washington many times, the latter giving him a fine medal. He was born in 1732, at Conewangus on the Genesee River and died on Cornplanters Island, given him by the Government in 1836, at the age of 104 years. He spent his last years on his Island home in the Allegheny River, reciting his racial legends and trying to undo a little of the harm he had wrought the whites. The following is his legend of the "Confederation of the Iroquois." (This narration may be dramatized, furnishing excellent matter for an outdoor scene about the camp fire.)

LEGEND OF THE CONFEDERATION OF THE IROQUOIS

Transcribed from W. Canfield

Story Teller

There was peace in the land of the Senecas. The red men were on the chase, or busied themselves in fashioning arrow points and shaping mighty bows to send forth death when food was needed. The Indian women bent among the blades of grow-

ing corn, tilling the soil with sharp-pointed branches of young hickory; the children leaped in the sunshine, their laughter filling the air; the old men and women crooned songs of the dreams of their youth which rose before them. Out on the fresh verdure of the meadow the young men and the maids sat plaiting flexible willows into baskets, mats, and coverings. The medicine men roamed among the hills, marking the places of the prized herbs putting up their vigorous shoots which drove away the bad spirits of suffering and sickness.

There was peace in the land of the Senecas, and for many moons they had waged no war against their brothers. Their villages were growing, their numbers increasing, and the young men were following the chase. But the minds of the young Indians were drunk with stories of war; their hearts burned to be on the war trail, against the powerful Mohawks, Onondagas, or Oneidas. When the soft winds came, they said to their elders: "We will go to the country of the Mohawks, to learn if the Manitou is giving them much corn for the winter, and if the venison is sweet to their tongues."

Five suns they sported through the forests and along pleasant streams. At last they came upon young men and maidens of the Mohawks, preparing ground for the maize. Forgetting the councils of their elders, heedless and eager to show their cunning and prowess, they surprised and bound them and carried them away as captives to the land of the Senecas. They released one young man to find his way back to the Mohawks, to tell them they would find their maidens in the wigwams and their young men slaves in the villages of the Senecas. The wise men and sachems of the council shook their heads when the returned young warriors boasted of their conquest, for they knew that the peace of the Senecas was broken.

Dramatization

A few days after, when the red lights of the evening fires flickered on the great trees around, five Mohawk warriors came to the council village of the Senecas. (Set a few tents about and let Indians come on.)

Let the swift runners say to the Seneca chiefs that the Mohawk

warriors have been fast upon the trail. But they must not sleep until they tell the message that is sweet to their tongues, but will burn the ears of those who listen. They took their seats upon the ground and in silence awaited the coming of the Senecas.

The fire keepers of the tribe came and started three ceremonial fires. The Seneca chiefs, sachems, and warriors took their stations about the blazing resinous wood. Dark forms hurried over the well-beaten paths of the villages from all sides and took their places. Chief Kanyego arose: (Actors take parts.)

"Will the great chiefs of the Mohawks eat?"

"The Mohawks have heavy trouble on their hearts. The food of the Senecas would choke their voices."

"Shall the bowl of the pipe be filled that the Mohawks may be happy in its visions?"

"The Mohawks would see clearly and the clouds of the peace maker might blind their eyes."

"The Senecas have food for their brothers; the fire keepers have the pipe of the Great Spirit in readiness; the Senecas also have ears to hear what the Mohawks would say. Let them speak."

The Mohawk chief arose and walked seven times rapidly around the council fires, and then addressed the assemblage:

"My brothers, when the warm sun came and turned the death sheets of snow into leaping streams of laughing water, the Mohawks were happy in their homes where we have often smoked the pipe of peace together. My brothers were happy, for there was much work to do. The women and children sang, for the warriors went not upon the war trail, and the old men turned their thoughts to peaceful days. Suddenly an alarm came to our ears. As the Red Fox steals upon the partridge and carries away her chickens, those whom we have called friends came to our fields and took three of our young men and their five sisters prisoners. When the sun drew within the door of his wigwam, the fathers of the village looked in vain for their children. The young man they set adrift in the forest told us that they now were slaves in the wigwams of the Senecas. We have not set out alone for the land of the Senecas. The war-

riors of the Onondagas are following our trail. Must we call you children stealers and cowards?"

A murmur of sharp anger ran through the crowd of listening Senecas at these bold words. Kanyego, the chief, rose and stood silent with folded arms and bent head; then he spoke:

"My brothers, when the Mohawk has walked forth in the forest and seen the young bears at play, he has observed that they are never still, but full of life and daring, even though their parents reprove with harsh voices. So has he seen the fawns run like the wind across the plains darting back and forth, until their parents draw a circle around them. My brother knows that young men, like young animals, are full of life. When the young men of the Senecas went on the trail, their ears were stopped to council and their eyes closed to the dangers of the path. The chiefs and sachems of the Senecas were not pleased that their young warriors should have done thus. But should young men be punished for deeds of bravery, even when they forget good council, lest they become cowards? If my brothers had come asking for canoes and furs and wampum for their daughters for reparation, the council would have heeded. But the Mohawks come to the council fire at night when only war can be talked. They have refused food and the peace pipe and turned their heads, and tell us the Onondagas are now upon our trail. When the red men of the valley come to our fires without war in their thoughts, they are welcome. Now they come as spies and call us cowards. For this reason let the Mohawk chiefs remain and keep company with our prisoners, and if your allies come too near, we will send you on the long journey." Great excitement. Guards with stone axes stand over the Mohawks.

Next morning the groups reassemble. When the Onondagas and Mohawks approach the camp, the Seneca guards raise their stone hatchets to strike the death blows, while the chiefs announce the fate of prisoners to their rescuing friends. Then the voice of one of the Mohawk maids rose with loud cry, directing her gaze and pointing to the sun. Her words carried fear to all their hearts!

"See, see my brothers! The Great Spirit hides his smiling face, nor will he look upon the battle of the red brothers! He will go away and leave them in darkness if they burn villages and send women and children on the long journey with poisoned arrows. He knows that the Mohawk maidens were happy in the lodges of the Senecas. He will not look upon their misery and death. He hides his face."

Story Teller

As they gazed, a black disk moved across the face of an unclouded sun. The guards released their prisoners and fell at their feet. Mohawks, Senecas, and Onondagas mingled and implored each other's pardon. The women and children came from hiding; the warriors hurried from the woods, groveling in terror; the sachems hid their faces in their fur robes; the eagles, hawks, and smaller birds darted about with shrill cries; panther and bear ran whimpering with the rabbit. On crept the fearful black shadow, blotting out the beautiful sun with its warmth and light; an unearthly hue covered all, filling the earth with a sudden chill and falling dew. Through the deepening gloom the red men saw the tottering form of Sagoyountha, the aged sachem of the Senecas, creep forward into the circle. He looked at the sun and then raised himself like a mighty warrior and said (in pantomime):

"My children, the Great Spirit is angry, for he would have you live in peace. He has closed the door of his wigwam and you will see him no more until you smoke the pipe, with which he sent you forth from the Happy Hunting Grounds. (Kanyego brings the pipe.) Look, ah look, he is again opening the door of his wigwam, that you may gaze into the very portals of the Happy Hunting Grounds to which you may return in peace."

On this twice-dawned day was the Confederacy of the Iroquois formed.

NOTE. There has been an attempt to fix the date of this eclipse and the forming of the Confederation upon June 28, 1451, since at that time the corn received its last tilling. The Warner Observatory of Rochester, N. Y., furnished the facts of this eclipse.

SECOND CONFLICT WITH ENGLAND

The War of 1812 brought great disturbance to this country. The Indian tribes, who would gradually have accepted the American Government for their own, aroused themselves to a last stand, making common cause with the English. In this only individual leaders took part, many of the tribes having made satisfactory treaties with the Government. At the close of the Revolution, George Rogers Clark and other patriots had pacified them, and an undisturbed period had followed. But English agents were busy everywhere, harrying the heels of the American leaders. Such was the case of Andrew Jackson and the Creeks in the South and the uprising of Black Hawk in the Northwest. The great peace treaty held with the tribes of the Northwest was a gratifying effort to restore order among the tribes themselves, and made a distinct advance in the complicated Indian problems. A few scenes are offered to assist in assembling pageant programs.

Andrew Jackson and the Creek Indians

One of the greatest difficulties in settling with the Indians dated back to their loyalty to the English and the French. Also the early Spanish influence held much longer than was supposed. We might say that the Indian was pretty well demoralized by conflicting parties long before the time of the pioneer American. The natural loyalty with which the Indian would have responded to fair treatment was pretty well destroyed before the treaties and sale of lands to the American Government began; consequently all the early Presidents were beset with Indian problems.

Prelude Pantomime

1. British officers and soldiers meet with Indians secretly. Plan to attack Fort Mims and massacre the inhabitants. All sneak away.
2. White soldiers bring in Indians, among them Weatherford.
3. General Jackson hears his plea for peace and dismisses him.

General Jackson: You are Weatherford? I had determined that it should go hard with you if you were captured.

Weatherford: I am in your power. Do with me as you please.

General Jackson: You have made a great deal of trouble for us and destroyed your people.

Weatherford: I am a soldier. I have done the white enemy all the harm I could. I have fought them and fought them bravely.

General Jackson: Did you not know that the Americans are your friends and the English your enemies? You should have fought with us, not against us.

Weatherford: There was a time when I had a choice and could have answered you, but I have none now. Even hope is ended. Once I could animate my warriors, but I cannot animate the dead.

General Jackson: What will you do now? Can you call the remnants of your people together and let us arrange a peace?

Weatherford: While there was a chance for success, I never left my post or supplicated peace, but my friends are gone and I now ask it for my nation and for myself.

General Jackson: If you will agree to obey, no more harm shall come to you. The American Army will protect you and see that you have food. Bring all that are left and follow the Army. (Make a procession of miserable people with the remnants of their possessions.)

George Rogers Clark and the Forty Tribes

During one of the councils at Cahokia, a plot was laid by the Indians to destroy Colonel Clark and his Long Knives, but it was detected by him. The following scene gives a good description of the attempt, and requires many Indians. Group of struggling braves brought on by Long Knives.

Scene between the braves and the whites:

Colonel Clark: Warriors, here is a bloody belt and here is a white one. Take which one you choose, but behave like men. Should it be the bloody path, you may leave this town in safety to join the English, and we shall then see which of us shall be the better men. But should it be the path of peace, as Brothers of the Big Knives and the French, and you go to your homes and

listen to the Bad Birds, then you will no longer deserve to be called men and warriors, but creatures of two tongues who ought to be destroyed.

Chief: The bad white men from Mackilimachanach besought us to take up the bloody hatchet, but now the Great Spirit in his wisdom has brought us and the Chief of the Big Knives together. Thus will we do with the bloody belt (throwing it on the ground and stamping on it and stepping forward with the white one).

Colonel Clark: No, I will not take the white belt. Peace has not yet come. Bring out the traitors. Last night these men came to kill us as we slept. It is only women who watch to catch a bear sleeping. When the Big Knives come upon such men in the wilderness, they shoot them down that they may not eat the deer.

Chief (Indians consult among themselves. They come forward with two hostages): Will not the Great White Chief take these two warriors and kill them, even as the Puans would have killed him? Hungry Wolf and the chiefs of Forty Tribes are not double tongued.

Chief: An atonement to the Great White Chief for the sins of our nation! Perchance the Great White Chief will deign to strike a tomahawk into the heads of these warriors, that our nation may be saved in war by the Big Knives. (North Wind holds up the pipe of peace.)

Colonel Clark (stands with folded arms): Stand up and uncover. I thank the Great Spirit that I have found men among your nation. That I have at last discovered the real chiefs of your people. Had they sent such as you to treat with me at the beginning, all might have been well. Go back to your people as their chiefs and tell them that through you the Big Knives have granted peace to all your nation. (Chief advances with peace pipe. Colonel Clark smokes and passes to other chiefs.)

THE BLACK HAWK WAR

Black Hawk, the great Sac war chief, was born in 1775. He was also in line with the early Western migration period, when the sale of Indian lands brought the first settlers and their families to the Mississippi.

During the War of 1812 the Indians allied themselves with the British, because they were better acquainted with them, and because they had carefully kept their promises to them. They were also beginning to feel the pressure of the Americans for their lands.

The Black Hawk War was famous for the many Americans taking part who afterwards became distinguished in our military and civil life: Abraham Lincoln, Zachary Taylor, Jefferson Davis, Albert Johnson, Robert Anderson, Philip Kearny, William S. Harney, Governors Ford, Duncan, and Reynolds of Illinois. The following sketch gives a few of the thrilling Black Hawk episodes which may be connected with our above national heroes.

Episode I

Elijah Kilbourn is sent after Black Hawk by the American Government. Black Hawk stoops to drink. Kilbourn fires, but misses. Black Hawk takes him prisoner. As a young boy Kilbourn had been adopted by Black Hawk when lost in the wilderness.

Black Hawk: The white mole digs deep, but *Matataimeshekiakiak* (Black Hawk) flies high and can see far off.

Kilbourn: If my gun had not flashed in the pan, I would have had you, not you me.

Black Hawk: You would have killed me? I ought to kill you for running away after I had adopted you as a son and brother to the red man. (Brings him into camp.)

Young Braves: A white prisoner! A prisoner! Now we shall have a war dance.

Black Hawk (young braves gathering around Kilbourn): No, we will not kill him. We will keep him for a hostage. Let us make an Indian of him. Change dress with him and play white man, while he becomes our red brother. (Young braves take his gun, soldier cap, coat, etc., and hang fringes and feather headdress on Kilbourn. They hustle him and play rough and prance around, but otherwise do not hurt him. The Indians make a feast for the return of Black Hawk and play games.)

Sac National Dance. Ground is cleared and mats are spread for warriors who sit at upper end of square. A procession forms; drummers lead; they begin to sing; all gather at side; a warrior enters, dancing to the drums, tells story of war party hunting enemy, scouts, and acts a search; all join in at the sides and follow leader, shout their victory in a tremendous cry, and then throw themselves on the ground. (Transcribed by Antoine le Claire, U. S. Indian Agent.)

(Excited young braves tie Kilbourn to a stake and dance around him. Black Hawk keeps them off. After the braves are gone, Black Hawk returns.)

Black Hawk: Does the mole think that Black Hawk forgets? I can forgive as well as fight.

Kilbourn: You are an enemy of the American government and I was sent to bring you in.

Black Hawk: I have left the Red Coats. What do we know of your Government? You are one day this and the next that. We are with the government of our lands. We are here to protect them. (Unties him.) Go now and help us keep our lands.

Episode II

American officers come on. Black Hawk and his warriors gather in the center of their camp. General Gaines opens the council with Keokuk, Wapello, and others present.

Officer (reading from paper): By the order of the Great Father at Washington and according to the treaties as to ceding your lands, made in St. Louis, 1814–1816, and again the agreements at Prairie du Chien last year, to remove your tribe and villages to the west side of the Mississippi River. These promises must be obeyed or you will be treated as enemies of these United States.

Black Hawk: Our lands were ceded to the white man under a mistake. We sold them to the United States and were to be allowed to hunt and fish and grow our small crops. We refuse to leave the hunting grounds of our fathers.

General Gaines: The red men were allowed to occupy the lands until the white settlers bought them from the Government.

Your orders are to move and occupy the lands across the river.

Black Hawk: My reason tells me that land cannot be bought or sold. The Great Spirit gave it to his red children to live upon and cultivate for their subsistence. So long as they occupy and cultivate it, they have a right to the soil. If they leave it willingly, then others have a right to settle on it. Nothing can be sold but such things as can be carried away.

General Gaines: Who is this Black Hawk? Is he a chief? By what right does he appear in this council?

Black Hawk: You ask who is Black Hawk? Why does he sit among the chiefs? I am a Sac. My father was a Sac. I am a warrior. My father was a warrior. Ask these young men who follow me on the war path; they will tell you who Black Hawk is. Provoke our people to war and you will find out who Black Hawk is. (Whites consult together.) We want to keep peace with the white man.

General Gaines: I have my orders to use force if you do not depart peaceably.

Black Hawk: We have planted our corn, but we have not had time to gather it. Your settlers come in, whip our women and children, and kill our animals. Here are the graves of our fathers and the lodges of our families. This has been the home of our tribe for many winters. Why not let the white man cross the river?

General Gaines: You have heard our orders and for the good of your families you had better vacate and move quietly. (Guard gives orders and the whites march from the place. Indians move off slowly and sadly.)

INDIAN PEACE PAGEANT OF 1825

During next few years Iowa, Wisconsin, Minnesota, and Illinois will be interested in celebrating the various peace and boundary councils and land treaties of the then Michigan Territory of the Northwest. The Sac, Fox, Sioux, Winnebago, Menominee, Pottawatomie, Ottawa, and other tribes took part in these. Government records faithfully preserve the speeches and occurrences of these meetings, which sometimes lasted for weeks

before being successfully completed. Catlin gives a very spirited account of the ball games between the tribes. The following program shows the picturesque procedure of the council. (Text and characters taken from Government records).

Program

1. Different tribes assemble from the water, singing their tribal songs.
2. The young braves build bowers for the council meeting, sing, and dance. (Bring branches and hang on stage.)
3. Governor Cass of Wisconsin and General Clark with United States soldiers assemble to sound of trumpet.
4. Councils between the whites and the Indian chiefs. Gifts are brought by squaws.
5. Speeches by Indians and government officials; discussion and scenes.
6. Reading of the treaty. Signing of same. Distribution of presents to the Indians.
7. Celebration of sports, games, dances. Matched game between whites and Indians.

The boys will enjoy delivering these original Indian speeches and will get a true sense of early Indian attitude. The speeches may be recited from a small typed script fastened to the bark maps, which mark their boundaries. Speeches should be ready and eloquent; boys assuming the air of big chiefs in important council. Have Directors take part of Cass and Clark.

Extracts from the Speeches of General Clark and Governor Cass

Gen. Clark: My children, I have been directed by your Great Father, the President of the United States, to meet you here in council. We rejoice that the Great Spirit has enabled you to arrive in peace and safety. He has given us a clear day for the work before us. My children, your Father has not sent us here to take anything from you, not the smallest piece of your land. We have come to meet you for your own good, not for our benefit.

Your Father has been informed of the wars among his red

children: the Sacs, Foxes, Chippewas on the one side and the Sioux on the other. Some of these wars began before you were born. He thinks there should be no cause for war among you. There is land enough for you to live and hunt on. Why, instead of living peaceably and providing for your families, do you send out war parties to destroy each other? Your Great Father has heard of your war parties and your war songs, and they do not please him. He asks you to bury the tomahawk. (Grunts and exclamations of How! How! from the Indians.)

Children, look around and see the results of the wars between the nations which were once strong and powerful. A few wandering tribes and families are left. You must live at peace with each other and with the white man. You blame the white man for the loss of the Indians. Very few red men have been killed by the whites, only when provoked by foolish conduct and when you have been persuaded by the British to fight their battles for them. Your Father at Washington does not want his red children to fight his battles in war. Tell me, is this not so? (Red men give assent.) Your bad blood has resulted from not having boundaries to your lands. Your tribes do not know what belongs to them. We propose to make peace together, and to mark your boundaries where your tribes shall hunt. You have brought maps. Then you can live in peace and harmony together. Your women and children will sleep soundly and have no fear of being destroyed by the enemy.

Governor Cass: Children, you have heard the words of your Great Father from our friend, General Clark. At his command you have all assembled under the flag of our country (points), and you are under his protection. We hope your young men will be cautious and prudent and not say or do things offensive to others. Blood must not be spilled here. Whoever injures anyone injures us, and we shall punish him as one of our own people.

Major Morgan of Fort Crawford then took charge. The bugle sounded and the chiefs of the different tribes were called. One of the interesting features of this peace council was the crude birch-bark maps brought by the Indians. Some were in the shape of the animal naming rivers, lakes, etc.

The speeches appended are taken from the records to be found at Chicago Historical Society, and also from Madison, Wisconsin, and Des Moines, Iowa. These show the prejudices and quarrels of the tribes. All the important Indian agents of the Northwest were present at this meeting: Schoolcraft, Boilvin, Taliaferro, Forsyth, and Alexander.

The pleas were presented to General William Clark, who was Superintendent and had his headquarters at St. Louis. The Mississippi River was used as a Government route to old Fort Snelling in Minnesota, Prairie du Chien, Wis., and other forts.

Among the important Indians present were Keokuk, Thama, Piermaske of the Sac and Fox tribes; Pumpkin and White Cloud of the Iowas, and friends with the Fox and Sac tribes; Wabasha, Wanata, Standing Bull of the Sioux; The Wind, Peeasauk, Mongazid of the Chippewas. These met and fought out their arguments before General Clark and Governor Cass and their white soldiers at Prairie du Chien, August, 1825. Keokuk was committed to American policies.

Major Morgan: Keokuk is called.

Keokuk (stepping forward): My Fathers, my great wish is accomplished—to have white and red men meet as brothers here in the Land of the Indian Lodges, instead of at the great council city at Washington; here where runs the swift stream of the Father of Waters; where rise our mighty hills, and our prairies stretch to the setting of the sun. The Sacs, Foxes, and Iowas have long been friends and dwell as brothers together. Our tribes go with the Treaty for Peace (shows map). The Sacs claim hunting grounds to the Calumet River. I do not know by what title they claim it. It is the land of our fathers and of their fathers before them. It is the land for which my mouth speaks. I wait for the white brothers' words (steps back).

Pumpkin (Iowa chief, approaches with map): I am old and ready for the Spirit Land. I have no reason to deny my red brother or to withhold our land from the Great Father's plan. I have listened with open ears to the words of the council; they are strong words and words of peace which will keep our people and lands from the enemy. Here are our marks, where our wigwams stand and our warriors hunt. (Gives map.)

White Cloud (Iowa chief): I claim no lands in particular. The land I live on is enough to furnish my women and children. I go upon the lands of the Sacs and Foxes. We go upon each other's lands. Why should we quarrel about land when it is ours and we have so much. All these tribes are links of one people. We have but one council fire and eat out of one dish.

Wabasha (Sioux, arrogantly): I am pleased with the words of peace and to smoke the pipe of peace with the white man and see the remains thrown into the fire. I have not made any understanding with the Foxes at the Mines. I have only made arrangement for peace.

Piermaske (jumping up): You have not forgotten our talk? We spoke of peace and also boundaries. Our land begins at the mouth of the Iowa River. (Shows map.) This is our line; this is our land. (Opposing parties rush forward.)

Medicine Man: For this I come howling, that our land be not given to the white skins but be preserved for the red man and his children. Manitou, oh Manitou, send thy red fire upon these false friends who only will rob us of thy gift of the land. (Officers separate parties and push back Medicine Man.)

Piermaske: My Fathers, I will now tell of my council talk with Wabasha. You call us to peace. I will give Wabasha my hand and we will not be parted. (Grasps his hand and stands with him.) I speak to you of both sides of the Mississippi. From the mouth of the Calumet to the great muddy water of the west lies the lands of our tribes. We hunt not on the land of the Sioux to the north. We cross not the Winnebago Strip, beyond which the Sioux land lies. I call to the Great Spirit to witness that what I claim is my own. (Raises left hand.)

Wabasha (sullen and reluctant): We are warrior Sioux. We need not the friendship of the other tribes. (Steps off and drops Piermaske's hand.) Our arrows can fly on swift wings above the heads of the Winnebagos and reach the enemy beyond. (Soldiers push Wabasha and other Sioux back.)

Standing Bull (arms folded, stately and heavy): I—I too am a Sioux. I am a big chief. I am glad to hear your council. It is true, what you have said. I was born with a tomahawk in my hand. But the good words I hear make me strike it in the

ground. (Does same.) The lands of my tribe begin at Ottertail Lake, run to Thick Wood River and travel to the Red River. I give the hand of peace.

Commissioner Clark: Children, we find a great difference between you concerning your boundaries. We have come to do a good work. Be fair and reasonable. It is better to give up part of your claim than to be at war about it. Then none enjoy it and all live in fear and danger. (Indian boy runners bring large map, and with General Clark all lay hands upon it. They shake hands and step back to place.)

Medicine Man: The Great Spirit calls you. Take not the hands of your enemies the Sioux or of the Long Knives who plow up the graves of your people and sharpen their blades on the bones of your fathers. Woe, woe! Ye are kindling your own burial fires. (The young braves hurry him off.)

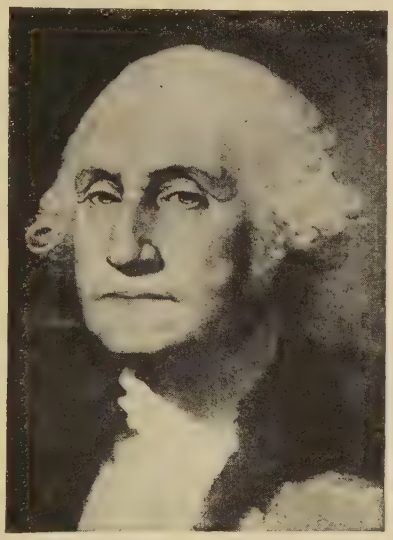
Text taken from Peace Pageant given at McGregor, Ga., Heights Wild Life School, August 27, 1925.

INDIAN LAND SALE PAGEANT, 1829

A pageant for this anniversary can easily be built after the pattern of the foregoing one since it also took place at Prairie du Chien, many of the same Indians taking part.

This meeting was more in the form of a festival, the Indians eagerly joining in the games and business of land selling. The young braves came all gaily dressed and accoutered; the old chiefs met in solemn council; the squaws and children stood ready to receive the gifts which should be theirs.

Gen. Clark, Schoolcraft and Catlin and all other prominent Indian agents of the time, were present. The famous episode of President Taylor and the romantic elopement of his daughter from Fort Crawford. The supposed presence of Blackhawk, hidden in a tree, witnessing the sale of lands, and other exciting events, make excellent pageant material, in which all Wisconsin Camps may take part. (For complete outline address Association Press, 347 Madison Ave., New York.)



GEORGE WASHINGTON

BORN FEB. 22, 1732

FIRST PRESIDENT OF THE UNITED STATES

Called the Father of Our Country

"The power under the Constitution will always be in the people."

GEORGE WASHINGTON

PART V

AMERICANIZATION SKETCHES

MEN WHO HELPED MAKE AMERICA

History, biography, patriotic sketches, data for camp celebrations of Independence Day, and other occasions for summer-camp pageants.

"No nation has ever gone down while it produced and revered great men. No nation has long survived when it ceased to produce and revere great men."—Harry F. Atwood, Editor *Constitution.*

George Washington

George Washington was born on February 22, 1732. The family had emigrated from England in 1658 and settled in the colony of Virginia. George attended the plantation school with the farmers' children and stood at the head of his class. Young George watched the ships that came up the Potomac River and longed to go to sea that he might visit the lands from which these ships had come. But his mother and brother did not approve. He was about to run away when Lord Fairfax, a learned and friendly neighbor, asked him to help survey his estate. So well did the young surveyor do his work that he was appointed public surveyor in Virginia when but 19 years of age. On the death of his brother Lawrence in 1752, George was left heir to the Mt. Vernon estate.

About 1753 the French began building more forts in the valley of the Ohio River, which started a seven years' war between the English and the French to decide who possessed

this territory. The defeat of the French left England in full control from the Atlantic to the Mississippi. Washington married beautiful Martha Custis and for 16 years lived the peaceful life of a Virginian planter. After the French and Indian War, England found herself heavily in debt and began the heavy taxation which brought about the Revolution.

Underneath a great elm tree at Cambridge, Massachusetts, on July 3, 1775, Washington took command of the Colonial troops. He was at that time a man of 43, tall and distinguished looking. Washington did not always meet with success in the long, bitter period of warfare and the winter of 1777–1778 in Valley Forge proved the most wretched period of the war. With the spring, help came from abroad and France acknowledged the Independence of the United States of America. The war dragged on until October, 1781. On October 6 began the bombarding of Yorktown and on October 17 the white flag was raised over the city.

As an independent nation it was necessary to form a better government. All eyes turned to Washington, who was elected our first President. When on his way to New York to be inaugurated, all the people in every city and town turned out to see him, acclaiming him as first in the hearts of his countrymen. For eight years Washington was the best loved man in America, and with a wise hand guided the new nation safely on its path to future happiness and prosperity. After Washington's presidential terms were over, he returned to the quiet of Mt. Vernon and died December 14, 1799. No other man in the entire history of our country has done so much for it as Washington.

John Marshall

Hon. John Marshall, our greatest American jurist, was born in Germantown, Virginia, September 24, 1755. He was educated at home, studied law, and was officer in the Colonial army from 1775 to 1779, where he won distinction. Later he resigned and entered the practice of law.

He was elected to the Virginia Legislature, and in 1788 to the Virginia convention which ratified the Constitution of the United States. Here with James Madison he shared the work of influenc-

ing its adoption. He went as envoy to France in 1798, but was superseded on account of his Federalistic views.

He next entered Congress and in 1800 was appointed Secretary of War and after that Secretary of State. In 1801 he was nominated Chief Justice of the United States by President John Adams, which office he held 34 years. He died in Philadelphia, July 6, 1835.

Alexander Hamilton

Many of our most noted and talented statesmen never became Presidents, but our country could never have succeeded without them. Among these was Alexander Hamilton, born in the West Indies, January 11, 1757, of a Scotch father and French mother. He was sent to a grammar school in Elizabethtown, New Jersey, and in 1773 entered King's College, now Columbia University, of New York, where he debated for the colonies against England. When the Revolution broke out, he was made Captain of Artillery and a member of Washington's staff. At Yorktown he headed a battalion of infantry on whose caps was written, "Freedom or Death." Washington thought highly of him and said: "In every relation which you have borne to me I have found that my confidence in your talents, exertions, and integrity has been well placed. I the more freely tender this testimony."

He married General Schuyler's daughter in 1780 and after the war studied law and was sent to Congress in 1782. He served in the Convention which framed the National Constitution and stood for Federal Government as against a union of states which had not yet entered the public mind. He was our first Secretary of the Treasury and ranked with Washington, Jefferson, and Franklin as one of the four great Americans of his day. With John Jay and James Madison he wrote many papers on Federalism and became the leader of the Federalist party. His Federalist views brought him into conflict with Jefferson and Monroe, but he supported Jefferson for the House of Representatives and helped to defeat Aaron Burr.

Hamilton's special service to the country was as Financial Secretary. When the country was millions of dollars in debt,

without a penny in the treasury, he made the government pay state debts, established a unit for carrying on the war, established the first unit for coin money, state taxes, and tariffs, and started the first national bank and the monetary system which saved our country from bankruptcy. He became General Inspector of the Army in 1798, was one of the founders of the Order of Cincinnatus, and in 1800 became its President General. In 1804 he again helped to defeat Aaron Burr, who was running for Governor of New York. Burr challenged him to a duel. Hamilton did not believe in dueling and shot in the air, but Burr shot to kill, and mortally wounded him. He died July 11, 1804.

Hamilton is buried in old Trinity Churchyard, now in the stockmarket district of New York City. On his tombstone you can read: "The patriot of incorruptible integrity; soldier of approved valor; a statesman of commensurate wisdom, whose talent and virtue will be admired by a grateful posterity, after this marble shall have moulded to dust." There was no public credit until Hamilton created it. Senator Lodge said: "Our country had no circulating medium and no financial machinery—Hamilton supplied them. Hamilton gave more service to America in his short lifetime than any other man."

Benjamin Franklin

Benjamin Franklin—statesman, author, scientist, and "Grand Old Man of the Revolution"—was born in Boston, January 17, 1706. He showed fondness for books and his father hoped that he would become a minister. At the age of eight, he was sent to the Boston Grammar School, and then went home to help his father as a soap and candle maker, having had just two years of regular schooling. Owing to his love of study Franklin was one of the best read men in America and master of six languages.

At ten he was apprenticed as printer to his older brother James. His spare time was spent in reading the books he liked best, Bunyan's "Pilgrim's Progress" and De Foe's "Robinson Crusoe." He wrote newspaper articles, slipping them under the door of his brother's office, and did not confess until a number of them had been printed. He could write poetry and his brother made him sell ballads on the streets of Boston.

Franklin left his brother and went to Philadelphia with his clothing and a Dutch dollar in his pocket. He found work in a print shop and became acquainted with Sir William Keith, governor of the colony. Keith saw that he was bright and encouraged him to go into business for himself. His father refused to aid him and thought him too young for such a venture. Governor Keith told him to go to London where he would buy a press and type for him, but failed to make good his promises, and Franklin found himself a stranger without money in a foreign land.

He set to work and saved enough money to get back to Philadelphia and in 1728 bought the *Pennsylvania Gazette*, now *The Saturday Evening Post*. He published his "Poor Richard's Almanac," which gave us our national maxims:

Lost time is never found again,
One today is worth two tomorrows.
God helps them that help themselves.
Haste makes waste.
A stitch in time saves nine.
Experience keeps a dear school, but fools learn in no other.

At the age of 42 Franklin retired and devoted his life to public service. He established the first public library in America; the first police force; the first volunteer fire department; the first post office in the Colonies and became Postmaster General. He founded an academy and the University of Pennsylvania, invented an iron stove to take the place of the fireplace, discovered electricity, invented the lightning rod, made the first battery, proposed the union of the Colonies 22 years before the Declaration of Independence which he helped draft, persuaded England not to make war on the Colonies, induced France to come to America's aid, and borrowed 25,000,000 francs for the conduct of the war.

One appreciative Frenchman said: "Franklin snatched the thunderbolt from Heaven and the scepter from the hand of the tyrant." Franklin died at the age of 84 and is buried in Philadelphia.

Thomas Jefferson

Thomas Jefferson, American statesman and our third President, was born in Shadwell, Virginia, April 2, 1743. He was liberally educated and graduated from William and Mary College in 1764. He studied law and was admitted to the bar three years later. In 1769 he was sent to the Virginia House of Burgesses under British rule, and gained local fame for his speech supporting the emancipation of slaves. In 1774 the Burgesses were dissolved by Governor Dunmore but sent representatives to the Colonial Congress on their own responsibility. Jefferson was elected but, being unable to attend, sent a summary view of the "Rights of British North America." For this he was nearly accused of treason in Parliament.

Jefferson was a member of the second and third congresses in 1795 and 1796. He was chairman of a special committee of five to prepare the Declaration of Independence. Jefferson wrote the draft. It was adopted with very few changes, and has become one of the immortal documents of history. He resigned his seat in Congress to assist in framing the Constitution of Virginia, and was elected Governor in 1779. In 1783 he returned to Congress, secured the adoption of the decimal system of coinage, and assisted in other important measures.

In 1784, with Franklin, Adams, and others, he helped make important treaties with Prussia and Morocco. In 1785 he went to France and served during the stormiest period of the French Revolution, which had great influence upon his subsequent actions. He wore the tricolor and was called "citizen" by his neighbors. In 1789 he was made Secretary of State by Washington, and was recognized as the leader of the Republican party, the other members and Washington being Federalists. In 1794 he retired to his estate and spent three years in study. The next year he was chosen for Vice-president with Adams.

In 1801 Jefferson was elected President by the House of Representatives and re-elected in 1805. His administrations were marked by many decisive and important acts: war with Tripoli, admission of Ohio to the Union, the Louisiana Purchase, naval engagements, trial of Aaron Burr, and the prohibition of slave trade. His position in these things was admired by the

people but criticized by the Federalists and his many enemies. In 1809 he retired to Monticello, devoted himself to study, philanthropy, and established and built the University of Virginia. He died July 4, 1826, the same day as John Adams' death, and the fiftieth anniversary of his famous Declaration of Independence.

"When a man assumes a public trust he should consider himself public property."—Thomas Jefferson.

James Monroe

James Monroe, our fifth President, was born in Virginia on April 26, 1756, of Scotch parents. When the Revolutionary War started, he left college in 1776 and joined the American army. At 24 years of age he was in the State Legislature and at 25 was in Congress. At 32 Monroe was a Senator, and many times was Governor of Virginia. During the War of 1812 he served as Secretary of War.

Monroe negotiated the Louisiana Purchase under Thomas Jefferson, which made this country the United States of America. James Monroe was elected President and served two terms, 1817–1825. The period of his office has been called "The Era of Good Feeling," as old issues were dead, and new troubles had not begun.

Monroe Doctrine. We remember and honor Monroe most for writing the "Monroe Doctrine." This was issued in his seventh annual message or speech to Congress, December 2, 1823. In this he said that the United States would consider it an unfriendly act if any European nation should oppress the South American republics, or try to get new lands in either North or South America:

First, because the United States had always kept out of European affairs and now did not want Europe to mix in American affairs.

Second, because many South American countries, like the United States, had fought for their independence. These countries were very weak and the United States stood out as their protector.

Third, because to stand by South America meant that South

America would stand by us. Today, North and South America both believe in republican, free, and independent government. There are over 20 republics in South and Central America united in what is called "Pan-Americanism," which means "All Americanism." It means that no European country can obtain any new land on this side of the Atlantic Ocean.

Comments. The Monroe Doctrine was never OK'd by any European nation, but no European country has broken it. England, Germany, France, Spain, and Japan have tried, but each time the United States has said "nothing doing." The Monroe Doctrine continues unaltered, a national policy of this Republic. President Wilson said: "We, the United States, are friends of constitutional government in America; we are more than friends, we are its champions." President Roosevelt in 1901 said: "The Monroe Doctrine should be the cardinal feature of the foreign policy of all the nations of the two Americas, as it is of the United States." In 1904: "The Monroe Doctrine may force the United States, however reluctantly, in flagrant cases of wrongdoing and impotence, to the exercise of an international police power." In 1912: "The Monroe Doctrine refers not merely to European countries, but to any 'non-American powers,' including Japan.

"The American continents are henceforth not to be considered as subjects for future colonization by any European Powers, therefore, we, the United States of America, should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

In 1913, the United States objected to non-American powers gaining financial control of these small republics by buying too many bonds. Many people objected to the League of Nations because they thought the Monroe Doctrine would have to go. Today the Monroe Doctrine is still the national policy of the United States. European or any other nations cannot interfere with American affairs. North and South America are united as the "American Family of Nations." The motto of the 21 republics should be "One for all, all for one." Pan-Americanism is a big step toward World Brotherhood.

In our United States, 48 states make a united land,
In the two Americas, 21 countries united stand.
In faith, sympathy, brotherhood and love,
We trust each other, as we do God above.

Daniel Webster

Daniel Webster, American statesman and orator, was born in Salisbury, New Hampshire, January 18, 1782. He was a child of the wilderness and product of early public school education. In 1797 he entered Dartmouth College at the age of 15, and taught school during the winters to pay his expenses. He graduated in 1801 and began studying law. Induced by a salary of $350 a year to become preceptor of Freyburg Academy, he copied deeds at night to pay his board.

He went to Boston in 1804, and entered the law office of Mr. Gove and was admitted to the bar in 1805. After the death of his father, he established himself at Portsmouth, New Hampshire, and engaged in politics as a Federalist. He was elected to Congress and at once took rank as one of the ablest men of the country. He took his seat in special session, May, 1813, and made his maiden speech on the repeal of the Berlin and Milan decrees. This and his mastery of currency and finance secured him high honors. At the close of the session he returned to Boston and for seven years devoted himself to law as counsellor and advocate, the best this country has ever known.

In 1822 he was member of Massachusetts Constitutional Convention. On December 22, 1822, he gave at the Pilgrim's Anniversary the first of his discourses which made him famous as an American orator. In 1829 he delivered the oration at the Bunker Hill Monument. In 1826 he pronounced a joint eulogy on the deaths of Adams and Jefferson, the two fathers and Presidents of the American Republic, on the fifth anniversary of the Declaration of Independence. In 1851 he gave the address for laying of the cornerstone at Washington.

In 1822 he was elected to Congress from Boston, gave addresses on the Holy Alliance, Greek Revolution, and the revision of Criminal Laws of United States. In 1826 he was made United States senator and rose to national renown in a two-day debate with Senator Hayne of South Carolina on "Right of Nullifica-

tion," Webster and Clay being leaders of the opposition during the Jackson and the Van Buren administrations.

In 1841 Webster was Secretary of State under Presidents Harrison and Taylor, and later under Fillmore. He was an unsuccessful candidate for the Presidency, but tried once more in 1852 under the Compromise Slavery Question. He was defeated by the Abolitionists and died shortly afterward, October 24, 1852. Webster did a great work for this country in defining issues and influencing audiences to understand them. As an orator he was not only learned and dignified, but a compelling and blazing convincer.

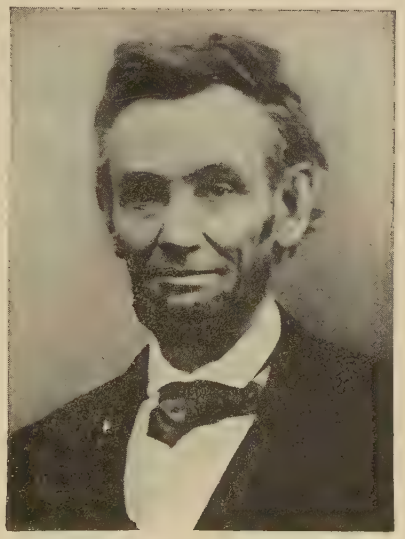
"God grants liberty only to those who love it and are always ready to guard and defend it."—Daniel Webster.

Andrew Jackson

Andrew Jackson, the seventh President of the United States, was born in Waxhaw Settlement, North Carolina, March 15, 1767. He had a limited education, served as an apprentice to a saddler, and at 18 entered a law office in Salisbury and gained a prosperous practice. After Tennessee became a state in 1796, Jackson was sent as its representative to Congress. He was elected to the United States Senate in 1797, but resigned to become Judge of the Supreme Court.

In the War of 1812 he offered his services to President Madison, as commander with 2,500 Tennessee militia, in 1813 won spurs in an uprising of the Creek Indians, and was able to get them into Indian Territory. (See Indian Sketches.) In 1814 he was made Major General and put in command of the Department of the South. He drove the British out of Florida, where, by Spanish permission, they had established a base of operations. He proceeded on his own responsibility because Washington was in the hands of the British at the time.

He repulsed the British at Mobile, took Pensacola, marched to New Orleans and fortified the city. 12,000 Wellington veterans, sent from Waterloo, landed below the city. Jackson with only 6,000 men repulsed them in half an hour, with an enemy loss of 2,600 men, and with a loss of but eight men to himself. This made him a hero in the eyes of the people. In 1819 the United



ABRAHAM LINCOLN

BORN FEB. 12, 1809

SIXTEENTH PRESIDENT OF THE UNITED STATES

Called the Savior of Our Country

"That government of the people, by the people, and for the people, shall not perish from the earth."

ABRAHAM LINCOLN

States purchased Florida and Jackson was appointed governor. In 1823 he was elected United States senator. In 1824 he was nominated by the Federalist and Republican Convention but lost, Adams being appointed instead.

In 1828 Jackson was again nominated and seated by a large popular vote. His administration was a memorable and stormy one. He introduced the theory, "To the victor belongs the spoils." John C. Calhoun, Vice-president, attempted to nullify the tariff law but Jackson sent a naval force under Farragut to Charleston harbor against him.

He attacked the United States Bank, and when reëlected in 1832, he disseminated the funds of the United States Bank into various state banks. After his presidency he lived in retirement at the "Hermitage" near Nashville. He represented the young democracy of our country, breaking the New England and Colonial succession.

Abraham Lincoln Autobiography

I was born February 12, 1809, in Hardin County, Kentucky. My parents were both born in Virginia, of undistinguished families, second families, perhaps, I should say. My mother, who died in my tenth year, was of a family by the name of Hanks, some of whom now reside in Adams, and others in Macon County, Illinois. My paternal grandfather, Abraham Lincoln, emigrated from Rockingham County, Virginia, to Kentucky about 1781 or 1782, where a year or two later he was killed by the Indians, not in battle but by stealth, when he was laboring to open a farm in the forest. His ancestors, who were Quakers, went to Virginia from Berks County, Pennsylvania. An effort to identify them with the New England family of the same name ended in nothing more definite than a similarity of Christian names in both families, such as Enoch, Levi, Mordecai, Solomon, Abraham, and the like.

My father, at the death of his father, was but six years of age, and grew up literally without education. He removed from Kentucky to what is now Spencer County, Indiana, in my eighth year. We reached our new home about the time the state came into the Union. It was a wild region, with many

bears and other wild animals still in the woods. Here I grew up. There were some schools, so called, but no qualification was ever required of the teacher beyond "readin', writin', and cipherin' to the rule of three." If a stranger supposed to understand Latin happened to sojourn in the neighborhood, he was looked upon as a wizard. There was absolutely nothing to excite ambition for education. Of course, when I came of age, I did not know much. Still, somehow, I could read, write, and cipher to the rule of three, but that was all. I have not been to school since. The little advance I now have upon this store of education, I have picked up from time to time under the pressure of necessity.

I was raised to farm work, which I continued till I was twenty-two. At twenty-one I came to Illinois, Macon County. Then I got to New Salem, at that time Sangamon, now in Menard County, where I remained a year as a sort of clerk in a store. Then came the Black Hawk War; and I was elected a captain of volunteers, a success which gave me more pleasure than any I have had since. I went, the campaign was elated, ran for the legislature the same year (1832), and was beaten, the only time I ever have been beaten by the people.

The next and three succeeding biennial elections I was elected to the legislature. I was not a candidate afterward. During this legislative period I had studied law, and removed to Springfield to practice it. In 1846 I was once elected to the Lower House of Congress. Was not a candidate for re-election. From 1849 to 1854, practiced law more assiduously than ever before.... I was always a Whig in politics; and generally on the Whig electoral tickets, making active canvasses. I was losing interest in politics when the repeal of the "Missouri Compromise" aroused me again. What I have done since that is pretty well known.

If any personal description of me is thought desirable, it may be said I am, in height, six feet four inches (nearly); lean in flesh, weighing on an average one hundred and eighty pounds; dark complection, with coarse black hair and gray eyes. No other marks or brands recollected.

Your truly, A. Lincoln.

"Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and the laws let every American pledge his life, his property, and his sacred honor; let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, spelling books, and in almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; let the young and old, rich and poor, the grave and gay of all sects and tongues and colors and conditions sacrifice unceasingly upon its altars."

ABRAHAM LINCOLN.

(Excerpt from an address by Abraham Lincoln on "The Perpetuation of our Political Institutions," delivered before the Young Men's Lyceum of Springfield, Illinois, January 27, 1837.)

Ulysses S. Grant

Like Lincoln, Ulysses S. Grant was born in a very humble cabin home, April 27, 1822. The motto of the Grant clan in Scotland was "Stand Fast, Stand Firm, Stand Sure." They carried that motto to America and Ulysses was no exception to the rule. When Ulysses was born, the Grant family could not decide on a suitable name for him and all his life he had strange experiences with it. Many people knew him as "Useless" Grant, a slow, quiet, bashful boy. As a cadet at West Point, he was called "United States" Grant and "Uncle Sam" Grant. After the Civil War he was called "Unconditional Surrender" Grant.

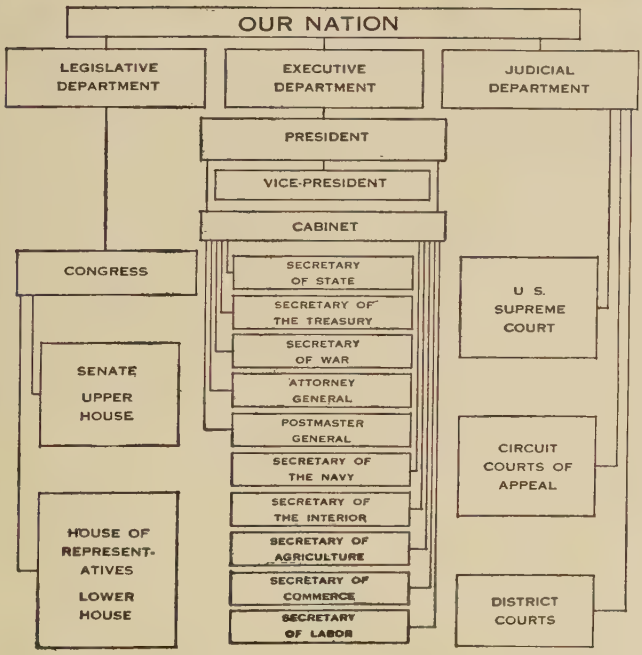
Ulysses received a good education, but he was never a brilliant scholar. Arithmetic was his favorite study and he was slow but sure in his work. He loved outdoor life and horses better than school. He broke every colt in the neighborhood and rode horses

that no one else could ride. As a boy he ground bark in his father's tanyard, worked on the farm, and went on long business trips, learning very early in life to depend on himself. He was allowed to keep some of the money he earned and saved it.

When he entered West Point, he had $100 of his own money. He made the highest jump on record, three inches over "Old York," a horse that nobody but Grant could ride. After graduation he fought in the Mexican War, showed himself a brave officer, and received honorable mention. Soon after Grant's marriage the gold rush to California began and he was ordered there. There were no railroads and on account of bad roads, deserts, and Indians, Mrs. Grant and family did not go. After two years he resigned his position and came home, and the family moved to a farm owned by Mrs. Grant near St. Louis. He made so little money he called the place "Hardscrabble," and finally sold it at auction and moved to St. Louis to try the real estate business. He was too bashful to make it a success.

He applied for a position as assistant county engineer, but was rejected. He walked the streets of St. Louis finding nothing to do. Finally his father got him a position in his brother's store at Galena, Illinois, for $50 a month. When the Civil War broke out in 1861, Grant volunteered, saying: "The United States educated me for the army. What I am I owe to my country. I have served her through one war, and live or die, I shall serve her through this." He started as Colonel of a Volunteer Regiment and four years later came out as Commander in Chief. His promotion was steady after many hard failures. He fought with iron determination, telling Lincoln: "I will fight it out on this line if it takes all summer."

Grant was our eighteenth President and served two terms. Then he made his famous tour around the world, and the boy who was born in a two-room Ohio home was entertained in the courts and palaces of emperors and queens. General Grant died in New York, July 22, 1885. The pallbearers at his funeral were four generals, two who fought with him and two who had fought against him. His beautiful tomb in New York overlooks the Hudson River and over the door are the words of the great general himself: "Let us have peace."


OUR NATION
LEGISLATIVE DEPARTMENT
EXECUTIVE DEPARTMENT
JUDICIAL DEPARTMENT
PRESIDENT
VICE-PRESIDENT
CABINET
CONGRESS
SECRETARY OF STATE
SECRETARY OF THE TREASURY
SECRETARY OF WAR
ATTORNEY GENERAL
POSTMASTER GENERAL
SECRETARY OF THE NAVY
SECRETARY OF THE INTERIOR
SECRETARY OF AGRICULTURE
SECRETARY OF COMMERCE
SECRETARY OF LABOR
U S. SUPREME COURT
SENATE UPPER HOUSE
CIRCUIT COURTS OF APPEAL
HOUSE OF REPRESENT-ATIVES LOWER HOUSE
DISTRICT COURTS

Theodore Roosevelt

Theodore Roosevelt, twenty-sixth President of the United States, was born in New York City, October 27, 1858, of a very well-to-do family of Dutch descent. His mother was a Southern lady while his father was on the Northern side. As a child he was sickly and suffered from weak eyes and lung trouble, but by boxing, swimming, and plenty of outdoor exercise he developed into a strong man.

He graduated from Harvard University in 1880 and in 1881 entered politics, although his friends tried to keep him out, saying it was "no field for a gentleman," calling politics a dirty game. Roosevelt answered: "I suppose some day I shall have to quit, but I do not intend to until I have made an effort and have found out whether I am actually too weak to hold my own in the rough and tumble."

In 1882 he was elected to the New York Legislature as its youngest member, serving two terms, after which he went to his ranch in North Dakota for his health. During 1895–1897 he was President of the New York City Police Board, enforcing the law and making many good changes in the department. Many times he walked the streets all night to get first-hand ideas of a policeman's work.

President McKinley appointed him Assistant Secretary of the Navy and through Roosevelt's effort it was ready for the Spanish-American War. He resigned his cabinet position and enlisted and with Leonard Wood organized the first United States Cavalry, "The Rough Riders." All the cowboys who had known Roosevelt in North Dakota hurried to join him; football stars and famous athletes joined him. After the war he was known as the hero of San Juan and was elected Governor of New York.

In 1900 he was elected Vice-president of the United States and at the death of McKinley became President, being the twenty-sixth man to take the oath of office: "I do solemnly swear that I will faithfully execute the office of the President of the United States, and will to the best of my ability preserve, protect, and defend the Constitution of the United States." Roosevelt felt that the President was responsible for the welfare

of the country. "No prosperity and no glory can save a nation that is rotten at heart," was his political creed.

He recognized the independence of Panama and started work on the Panama Canal. He established the Department of Commerce and Labor and recommended the Pure Food and Drug Act of 1906. He settled the anthracite coal strike and brought the Russo-Japanese war to a close. He won the Nobel Peace Prize of $40,000, gave part of this money to the Foundation for the "Promotion of Industrial Peace," and $10,000 to the Interchurch Committee on Unemployment. He made extensive hunting trips to Africa and South America, wrote hundreds of articles for the *Outlook*, and was an editor of the *Kansas City Star*. His books on history, politics, and hunting fill twenty-five large volumes. He organized the "Progressive" or "Bull Moose" party.

Roosevelt was plain spoken, calling a steal a steal, a bribe a bribe, and a swindle a swindle. His spirit will be an inspiration to American manhood as long as there is a United States of America. His name was particularly allied to the great practical projects of the time, conservation of water and of forests of our country.

PATRIOTIC SENTIMENTS

Pledge of Allegiance

I pledge allegiance to my flag and to the Republic for which it stands, one nation indivisible, with liberty and justice for all.

Ancient Spartan Oath

I will not disgrace my sacred weapons nor desert the comrade placed at my side. I will fight for the things holy and profane (secular), whether I am alone or with others. I will hand on my fatherland greater and better than I found it. I will harken to the magistrates and obey the existing laws and those established by the people. I will not consent unto any that destroys or disobeys the Constitution, but will prevent him whether I am alone or with others. I will honor the temples and the religion which my forefathers established.

GOVERNMENT OF THE UNITED STATES

OUR STATE

- LEGISLATIVE DEPARTMENT
  - SENATE
  - HOUSE OF REPRESENTATIVES
- EXECUTIVE DEPARTMENT
  - GOVERNOR
  - LIEUTENANT GOVERNOR
  - SECRETARY OF STATE
  - STATE TREASURER
  - SUPERINTENDENT OF PUBLIC INSTRUCTION
- JUDICIAL DEPARTMENT
  - SUPREME COURT
  - APPELLATE COURT
  - COURTS WHERE SUITS ARE BEGUN
    - CIRCUIT COURT
    - SUPERIOR COURT
    - CRIMINAL COURT
    - COUNTY COURT
    - PROBATE COURT
    - JUSTICES OF THE PEACE

Scout Oath and Law

On my honor I will do my best:

1. To do my duty to God and my country, and obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

A Boy Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent.

America's Creed

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many states; a perfect union, one and inseparable; established upon those principles of equality, justice, and humanity, for which American Patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its Constitution, to obey its laws, to respect its flag and to defend it against all its enemies.—William Tyler Page.

Young Citizens' Creed

We believe that God hath made of one blood all nations of men, and that we are His children, brothers and sisters all. We are citizens of the United States, and believe our flag stands for self-sacrifice, for the good of all the people. We want to be true citizens of this our city, and will show our love for her by our works. Our city does not ask us to die for her welfare; she asks us to live for her good, and so to live and so to act that her government may be pure, her officers honest, and every home within her boundaries be a place fit to grow the best kind of men and women to rule over her.

MARY E. MCDOWELL,
Chicago City Welfare. 1923

Our Governments

Where the National Government touches the individual once, and a State Government ten times, Local Government comes into

contact with the individual in a hundred different ways. An efficient and honest local government means everything to the happiness of the people and is the foundation upon which a strong state and nation stands.

Practical Citizenship

"Town policies and laws in Massachusetts are still made by all voters at town mass meetings. Selectmen and all other officials are thus elected—town treasurer, town clerk, school committee, chief of police, and head of fire department, a chairman being chief executive. The New England town has the same powers as the city but does not act under charter. It keeps records of births, deaths, marriages, and land transfers, administers state health laws, and collects state taxes.

APPENDIX

STORIES AND SPEECHES OF FAMOUS INDIANS

Indians as Citizens

A great Council of Indian Chiefs, Scouts, and old Warriors, was held in the Valley of the Little Big Horn in Montana, September 1909. With the coöperation of the Government Officials, messengers were sent out north, west, south and east, and many ancient tribal enemies, Crow, Sioux, Comanche, Blackfoot, Apache, Kiowa, Cheyenne, Cayuse, Umatilla, met here in peace among themselves, for the first time. A great Council Lodge was erected where daily Indian legends, traditions, and history were reproduced in costume and conduct. Tottering old chieftains and Medicine men appeared recounting the almost forgotten lore of their tribes, presenting ceremonies which were destined to die with them.

Again on Washington's Birthday in 1913, thirty-two Indian chiefs representing eleven tribes, assembled with President Taft, eminent citizens and officials, representatives from the Army and Navy, to break ground for the Indian Memorial to be erected in New York Harbor. These chiefs hoisted the American Flag for the first time. So deeply impressed were these native Americans with this ceremony, that a third meeting was authorized,

linking all the tribes in patriotic allegiance to the Memorial Movement. Once more the runners were sent out and in September of the same year the chiefs met again on the Little Big Horn, and joined in rune and reminiscence, bidding final farewell to the old alien warrior life, dedicating their *coup sticks* to the cause of peace. Young warrior blood, shed in the World War, cemented the permanent peace of the Red men and the White men. (See "The Vanishing Race," Joseph K. Dixon. Doubleday Page & Co.)

The Mission of the Book

The four Flat-Head Indians who came to St. Louis in 1832 in quest of God and the Book (Bible) were entertained and fed, and stayed a number of years, trying to make their mission known. Despairing of making themselves understood, at a farewell Council feast at which Col. Wm. Clark, then Governor of Missouri, presided, one of the remaining chiefs made this appeal. The scene took place in the fur lodge of the American Company:

"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers who have gone the long way. I came with one eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms empty and broken. The two fathers (sachems), who came with us—the braves of many winters and wars—we leave asleep here by your great water and wigwam. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles and the Book was not there. You showed me the images of good spirits and pictures of the good land beyond but the Book was not among them to tell us the way. I am going back the long sad trail to my people of the dark land. You make my feet heavy with burdens of gifts and

my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor blind people after one more snow, in the big Council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No white man will go with them and no white man's Book, to make the way plain. I have no more words."

These Indians took passage in a Missouri "Fire-canoe" and on board with them was Catlin, the young American painter. He heard their story and painted them, No. 207–8 in his gallery of Famous Indians. He did much to make their quest clear, and in 1836 the Spauldings made their way over the mountains with the "Book." In his "Indian Letters," No. 48, Catlin speaks of these matters.

The Prayer of Tecaughtretanego

"Oh, Great Being, I thank thee that I have obtained the use of my legs again, that I am now able to walk about and kill turkeys without feeling exquisite pain and misery. I know that Thou art a hearer and a helper, and therefore I will call upon thee.

"Oh, ho, ho, ho, grant that my ankles and knees may be right well, and that I may be able not only to walk, but to run and to jump as I did last fall.

"Oh, ho, ho, ho, grant that on this voyage we may frequently kill bears, as they may be crossing the Scioto and Sandusky. Oh, ho, ho, ho, grant that we may kill plenty of turkeys along the banks, to stew with our bear meat.

"Oh, ho, ho, ho, grant that rain may come to raise the river about two or three feet, that we may cross in safety down to the Scioto, without danger of our canoe being wrecked on the rocks.

"And now, oh, Great Being, Thou knowest how matters stand; Thou knowest that I am a great lover of tobacco, and that though I know not when I may get any more, I now make a present of the last leaf I have unto Thee, as a free-will burnt offering. Therefore I ask that Thou wilt hear and grant these requests, and I, thy servant, will return Thee thanks, and love Thee for Thy gifts."

This prayer was after a long sickness and shows the primitive appeal to divine Providence.

Little Turtle

Little was one of the last chiefs to yield to the treaty by which 90 chiefs and the deputies of 12 tribes gave up the Ohio River as the Indian border and half the Ohio lands to the United States. Little Turtle was called the "tongue of his nation," and lived 30 years after signing the treaty of the Miamis.

He traveled through the Eastern states in the first years of peace and impressed all who met him as a man of intelligence and wit. He got the habit of high living and bore himself like the gentlemen whose company he loved to be in. His business in the East was to interest people in the civilization of his tribe, but he had no idea of living among the whites himself.

In Philadelphia he said: "When I walk through your streets, I see every person in his shop employed about something; one makes shoes, another pots, a third sells cloth. I say to myself, which of these things can you do? Not one. I can make a bow and an arrow, catch fish, kill game, and go to war; but none of these things is of any use here. To learn what is done here would require a long time. Old age comes on. I should be a useless piece of furniture, useless to my nation and to myself. I must go back to my own country." As long as he lived, Little Turtle was steadfast for peace.

Story of Tecumseh

So it happened that in 1806 Tenskwatawa, the prophet, and Tecumseh with their followers established a town at Greenville, Ohio. There all lived in accordance with the prophet's teachings. Like the Greeks they strengthened their bodies by running and swimming and wrestling, lived at peace without drunkenness, and minded their own affairs—just what President Jefferson, the Indians' friend, had often advised the red men to do.

But the white neighbors were greatly disturbed. The town was on land that had been ceded to the United States, or the "Seventeen Fires" (in picturesque Indian), by the treaty of Greenville. The visiting Indians who came from all parts of the

country to hear the words of the prophet were a constant source of alarm to the border settlers. Although he professed to preach peace, the prophet was believed by many to be preparing secretly for war.

Tecumseh argued in this way: "'The Seventeen Fires' unite to get our lands from us. Let us follow their example. Let us unite to hold our lands. Let us keep at peace with them and do them no harm. Let us give them no reason to fight with us and take our land in battle. When they offer to buy we will refuse to sell. If they try to force us to part with our lands we will stand together and resist them like men."

Tecumseh's character was not that of the typical Indian. The virtues exercised only in the family, or tribe, he practiced toward his race and toward all mankind. He once said: "My tribe is nothing to me; my race, everything." His hatred of the white man was general, not personal. He respected and admired able, brave men, whether red or white. While most Indians thought it necessary to be truthful to friends only, Tecumseh was honest in dealing with his enemies and often set white men an example of mercy.

It was the treaties of 1804 and 1805 made by Governor Harrison, of Indiana Territory, claiming more land, that aroused such general indignation among the more warlike Indians, that Tecumseh felt the time had come to act. This led to the battle of Tippecanoe.

Speech of Logan Transcribed by Jefferson

"I appeal to any white man to say if ever he entered Logan's cabin and I gave him not meat; if ever he came cold and naked and I gave him not clothing." During the last long and bloody war Logan remained in his tent an advocate of peace. "Nay, such was my love for the white man that those of my own country pointed at me as they passed, and said, 'Logan is the friend of the white man.' I had even thought to live with you but for the injuries of one man, Colonel Cresap, who last spring, in cold blood and unprovoked, cut off all the relatives of Logan, not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature. This called on

me for revenge. I have sought it and found it. I have satisfied my vengeance. For my country I rejoice at the beams of peace, yet do not harbor the thought that mine is the joy of fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

Logan grasped the notion of friendship with all the whites; he was more than a tribesman; he imagined what it was to be a citizen. He was a savage and his thirst for vengeance lowered him for the time being to the level of the white and red men about him. Yet he was famed for gentleness and surpassed all other great Indians in his ideal of conduct.

Chief Joseph

Chief Joseph of the Nez Perce Indians was one of the last to rebel against the invasion of the white settler. The Nez Perce, or Pierced Noses, were a tribe friendly to Lewis and Clark and had kept peace with the white man until driven out of their homes in the Wallowa Valley, Idaho. A treaty was made assigning them to a reservation, but the Indians refused to go. Why should they leave their beautiful valley home because white strangers wanted it? President Grant sympathized with them, but the settlers encroached. The Nez Perces rebelled and, led by young Chief Joseph, fought the Government troops and were driven out. Led by Chief Joseph began the most remarkable wild-goose chase known to history. Followed by an army of the United States, Chief Joseph with a band of over 300 men, women, and children, old and young, eluded, fed, camped, rested, double-tracked, back-tracked into camps yet warm with the fires of the baffled soldiers, the latter struggling for hundreds of miles, on false trails. Joseph was headed for Canada and, once across the borders, would be safe. Thinking he had gained the line, he halted and rested his weary band. He was here surrounded and handed his rifle to General Howard with the words: "I am tired of fighting, and tired of the war path. Our chiefs are no more. He who has led on the young men is like one dead. It is cold; we have no blankets. The little children are freezing to death. I want to see how many are alive. I am tired, sad, and sick. Hear me, my chiefs; from where the sun

now stands, I shall fight no more forever." He won the respect of his white captors and was well treated. There is no instance of greater sagacity and ability than shown by Joseph, the Nez Perce scout, trailer, leader, and pathfinder. He was one of the striking Indian figures at the Tomb of General Grant in 1897.

WHO DISCOVERED AMERICA PAGEANT

MEGAPHONE TALK

The Eskimo as a Discoverer

Narrator. The Eskimo might be called our first discoverer, though he claimed no honors or land. When the North froze over, it was easy for him to run around the top of the world, or launch his kayak, and then float, paddle, or blow to the nearest shore. Accidental discovery must also have been frequent, such as Japanese fishermen getting dragged into gulf currents and being driven by westerly winds over to the Aleutian Islands, the shores of Alaska, or even California. The boys will show these episodes are suitable for camp:

1. Arrival of Eskimo by water in kayaks (skin boats about 6 feet long). If afraid of accident, run along shore carrying boats overhead. Each boy scatters a handful of paper snow, as he comes on the stage.

2. Boys bring on boats, paddling, spearing seal and walrus. Arrive with shouts and game. (See how nearly like a seal or walrus you can stuff and tie a bag.)

3. Women meet them joyfully from shore, take the game, and prepare it at fire. (Boys can take these parts as all dress alike.)

4. North Pole Expedition comes on (Captain Peary or Nansen, and party). Greetings. Explorers consult with Eskimo, show maps, point north. (More snow.)

5. Hold potlatch or gift feast on the shore. Games and dances. (Scene 6 minutes. See Eskimo Games.)

Costumes. Use smaller boys for Eskimos. Dress in burlap bag with a round opening cut out for face, through sides for

arms; pull over head, leaving point for hood; wear hiking stockings with or without moccasins. Spend time on a kayak, imitation bag seal or bear, spear, and oars. Use larger boys for white men. Use army blankets when short of furs.

Viking Pathfinders of the Sea

Narrator. The Scandinavians seem to have gone into discovery quite on their own and held first place for 500 years. They "came, saw, and conquered," but the world was little the wiser for it. Longfellow in his "Skeleton in Armor" gives us a good story. But the Scandinavians *did* write down their adventures in their sagas so that we know that Eric the Red (bearded) did make the journey (not a very long one) over to Greenland and Finland and that Leif Erickson brought over other families as well as his own and settled for a time very happily on Greenland. The Vikings discovered this part of the new world in the year 1000 and we are very glad to give them credit for it.

1. A Viking ship, with a tall bird-head prow, crosses the water front. Oarsmen sit in rows, bright colored shields decorate the sides of the boat. Disappear.

2. Leif Erickson follows with shipload of colonists. They disembark household goods, women set them up; children run and gather green vines and bring to camp.

3. Friendly Indians bring food; help erect shelters and settle the colony, show men their boats and how to spear.

4. Merrymaking. Vikings dance with shields and spears. Indian games. (See games.)

5. Eskimo may come later and drive settlers off. All embark and disappear.

Costume. Vikings wear bathing suits with gay sleeveless sweaters, buttoned up the back and pulled low on hips; bare legs bound to the knees with thongs (suitcase straps) and sneakers. Leader wears horned headdress and red beard and carries spear. Sailors wear red headcloths and beards; arms are bare and brown.

Leif Erickson and men appear in leather or khaki coats and knickers; bound legs and caps with shields worn back, or fur

caps; women wear full skirts, large Norwegian aprons and white caps. Eskimos of first story may play Indians for second scene. If there are girls in camp, a wedding may be staged and folk dances given.

Russia and the New World

Narrator. Russia, while very near our own shores, was almost the last to come over and, as we know, took Alaska, because some years later we had to buy it back from her. Peter the Great had been so busy getting his own country into order that it was not until on his deathbed that he gave Captain Vitus Bering a commission to explore and establish Russian colonies in Arctic waters. It took three years to get the expedition ready, and three more years to cross Russia with equipment. Then they had to build ships in Kamchatka, and what a time they did have crossing over to they-did-not-know-where! We now know about Bering Strait, Sea, and Island, all named after the brave captain. Sitka was the town they built and Russians still live there.

1. A lively overland journey with dog teams may be pictured; all kinds of work, men carrying tools, bags of food, boards for building, which come on from the direction from which the boats later appear.

2. A scene from Bering's second journey brings colonists, with women and children, in Russian dress. They settle and feast and later give Russian dances. This was the beginning of Sitka.

3. A gold hunters' Klondike scene may be set up by the boys who desire such adventure. This story shows what happened after we bought Alaska back from Russia.

Costume. The Russian woman's flowered dress and headdresses are well known to Campfire Girl groups. Fur coats, caps, and trouser legs bound into leggings make suggestive men's dress. Khaki blankets or cloaks make bundles.

Columbus Discovers a New Continent

Narrator. It was really the Polo Brothers who started world discovering. They were merchants and one fine morning left Venice for a trek to India or Spice Land, which trade the Moham-

medans had cut off from Europe. It was three years before they arrived at the Kahn's Court. As the Kahn did not have many visitors, he kept them for six years; but after a while they tore themselves away. When they finally arrived home, no one knew them at first. They told such wonder stories that no one believed them. But the upshot of their visit was that they had found a nearer way to get the precious spices than over the trackless desert. Everybody began thinking of a water route to China.

As a young boy, Columbus heard about nothing else and began to dream of such a route. If only the earth were round (people thought it was flat)! Well, why *not* round? Once the idea got into his mind he *knew* it was round, but it took him the rest of his life to make other people believe it. You all know the story of how he grew to be an old man before he could get the money to try the experiment, how in spite of bad ships and worthless men he sailed right out *across* the water and in ten weeks bumped up against San Salvador. He made the beginning and after that discoverers were as thick as flies in summer, but very few of them ever reached the Spice Lands.

1. Court of Ferdinand and Isabella move onto stage. Copy some scene or picture. Columbus is led on by a friar and brought before the throne. A squire shows maps; Columbus points outward for ships; Ferdinand indifferent; Isabella gestures despairingly; Columbus stands dejected, bows, and goes away; Isabella rises and sends page after him; gives Columbus her jewels; Columbus and friar go off joyfully; meet Pinzon Brothers who offer ships.

2. Procession of Columbus and sailors up shore to middle front of the stage. Yellow banner of Spain with green cross leads; two smaller ones with *Y* and *F* follow; large banner planted; Columbus falls on knees and raises sword hilt for cross; kisses the earth and rises. Savages come peering about, run away and come back with gifts. Procession off in opposite direction.

If there is time, Columbus' first return to Spain may be pictured, giving a processional arrival at court, with Indians. King and Queen receive him standing, amid the shouts of the people. For dress, copy period pictures and style.

French Share in Discovery

Narrator. The earliest French discoverers came out under Louis XIII and Louis XIV. In 1534 Cartier entered the St. Lawrence and explored to the site of Montreal. Champlain came 70 years later, penetrating to the site of Quebec, foolishly taking part in a quarrel which the Mohawks were having with the Iroquois, thus barring all the southern territory to the French and giving their fur trade to the Dutch. This led the French to later explorations by way of the Great Lakes and to a northern route to the Mississippi. This was accomplished nearly a century later by Joliet, Marquette, and other missionaries. By far the most ambitious were the explorations of La Salle who desired to claim the lands and fur trade for his country. Still looking for China, he traveled thousands of miles on foot and met his end in the wilderness.

1. Indians come on, scouting from the right of the stage. Use Indian tactics, crouching, sighting, parting the bushes. This should be done in unison, gradually emerging into hunting dance, sinking to earth listening and encircling captured game with a shout. (The entire tribe comes on.)

2. The blackgowns, voyageurs, and Frenchmen arrive at this juncture. Father advances, raises his cross made from a young sapling, and the Indians cower backward until he waves his hand in friendly gesture, when they draw nearer and kneel while the priest blesses them. (Sing Huron Indian Song, then all off.)

3. La Salle strides on aggressively with courtiers, Indian guides carrying boat overhead, making portage. They unload. La Salle draws sword, looking upward. Padre kneels; men bow heads; Indians peer about; La Salle commands them to go to pits and bring corn. Men pick up boat and all go on their way, moving laboriously through the underbrush.

Costume. Cavalier dress, plumed hats, cloaks, top boots, ruffles, swords. Indians: trappers, canoe, furs, etc.

Spanish and Other Discoverers

If desired, tableaux may be given from the famous Spanish adventurers of the next fifty years. Use the same people already costumed in many different poses.

Narrator (Summarizing). Among many famous discoverers:

1. John Cabot touched American mainland, 1497–1507.

2. Magellan made the first voyage around the world in 1520 and discovered the Spice Island (now Philippines).

3. Americus Vespucius visited the continent named for him, 1507.

4. Ponce de Leon searched Florida for the Fountain of Youth, 1513.

5. Balboa discovered the Pacific, 1513–1515.

6. Cortez made conquest of Mexico, 1517–1520.

7. Pizarro conquered the Incas, 1531.

8. De Soto discovered the Mississippi, 1539–1542.

9. Coronado searched for the Seven Cities of Cibola Pueblo, 1540–1542.

These and many other courageous men helped clear up the mysteries of land and sea. While hunting for the Spice Islands, men found the lure of gold, and for 100 years sacrificed all to that.

English Discoveries

Narrator. The English discoveries followed in the wake of the Spanish pioneers. Hawkins and Sir Francis Drake on the California coast looted Spanish ships. Spain had been so greedy in her conquests that no one regretted her losses. (See Panama Canal.) On the other hand, the English contributions of Colonials to the South and the Puritans to the North were the significant factors in the settling of our country. The Jamestown settlement had many tragedies of emigration. The Puritan stories are well known after the recent tricentennial. The settlement of Jamestown should honor Sir Walter Raleigh with one picture.

1. The arrival of Sir Walter can be shown by his landing with ship and group of officers. This should be undertaken by the older boys, as it requires a deal of display and the *grand manner.* They are met by friendly Indians. Indian ceremony; they proffer gifts of potatoes, Indian corn, and tobacco; teach whites how to smoke. (Creek and Cherokee type.)

2. Second settlement of Jamestown by Captain John Smith. Same boys, but in rougher dress, Smith and a few companions appear in search of food. They are surrounded by angry savages.

Smith demands corn; they threaten him. He takes Chief Powhatan by the scalp lock, and places his long pistol at his breast, threatening to shoot. He calls: "Corn, or your life." Indians hurry on the corn to save their chief's life.

3. Pilgrims sit about in despairing attitudes. Samoset comes and says, "Welcome, Englishmen." Pilgrims are overjoyed to see him. He brings Squanto, who shows them how to plant corn and to hunt.

4. Massasoit and tribe come to visit the Pilgrims. Captain Miles Standish goes forward to meet them with beating drums. Escorts Massasoit to a raised seat of boughs, brings Governor Carver, who salutes Chief, and sits beside him. They smoke the peace pipe, Pilgrims and Indians feast. They give Massasoit copper necklace and tin pans. Indians perform war dance or play games with the whites. Indians and Pilgrims go off in opposite direction.

Costume. Raleigh: Cavalier dress, boot tops fastened to puttees, plumed hat, ruffs, puffed sleeves, sash of red, purple, blue crepe paper; banners, short wooden sword, and funny old gun. Sports stockings, paper cuffs and collars, tall hats, and old drill guns will outfit the Pilgrims.

Dutch Discoverers and Explorers

Narrator. The height of the discovery fever had passed before the Dutch took a hand in it. They were interested in trade and were as eager for their share of the Spice Lands as anyone else. Two Dutch captains sailed outside and around the Magellan Straits and won a passage of their own. Henry Hudson made two trips to the shores of the new continent, still looking for the short route to China, when the Dutch East India Company sent him out with the *Half Moon.* His sailors objecting to going farther north, he turned to the southwest and entered what we now know as the Hudson River. He then returned to Holland for colonists, but it was difficult to get the contented Dutchmen to leave their homes. On his fourth voyage Hudson was set adrift in a boat with his son and sick sailors and never heard of again, but not before his name and fame were linked to the Hudson River and Bay in the far North. The famous Hudson

Bay Fur Company was for 200 years the goal of all fur traders. The Dutch later gave up their share in Manhattan for the golden lure of South America. Many scenes may be evolved from the stern and often droll inhabitants of New Amsterdam.

1. The arrival of the *Half Moon.* The "camp scow" can be rigged with a raised prow, some sort of sail, and *Half Moon* painted on her front.

2. Dutch settlers come off the ship with pails and big-flowered cloth bundles. Boys can take parts of women and children, who scatter about on the green.

3. A windmill, prepared beforehand, may be quickly erected. Women carry buckets of water on shoulder yokes; men bowl on the green; children dance a reigen or ring-around-a-rosy.

4. Indians prowl around, and women and children scream and huddle together. Men step forward and let chief puff meinherr's Dutch pipe. They sit and smoke together.

5. Peter Minuit buys Manhattan from the Indians for 60 guilders. Finish with Dutch dances.

Costume. The Dutch costume may easily be improvised, all except wooden shoes. Wear regular shoes with buckles, long stockings with ribbons at the knee, scout jacket and knickers, with ruffles; paper towel stretched out and gathered in the middle with a necktie makes an excellent ruff. Another towel cut in two makes ruffles for wrists. A tall pasteboard hat and a pipe completes the picture. Women wear full skirts, aprons, and Dutch caps and kerchiefs, also made from paper towels. Children are dressed as smaller grown-ups.

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